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MIND : ITS MYSTERIES

AND

CONTROL

PART II

(Revised and Enlarged Fourth Edition)

BY

SRI SWAMI SIVANANDA



Published by

The Sivananda Publication League,

Ananda Kutir,

RIKHIKESH.

Price]

1946

[Rs. 3/-

Printed & Published by
SRI SWAMI NIJABODHA
For The Sivananda Publication League,
Rikhikesh.

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First Edition :	1935	3,250	copies
Second "	1938	3,000	"
Third "	1941	3,000	"
Fourth "	1946	2,000	"

Printed by
THE GENERAL PRINTING WORKS, LTD.,
83, Old China Bazar Street,
CALCUTTA.

ॐ

Sadguru-Stotra

ॐ नमः शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥

Prostrations to Lord Siva, who is the Supreme Guru, who is an embodiment of eternal life, knowledge and bliss (Existence Absolute, Knowledge Absolute and Bliss Absolute), who is free from all worldliness, who is an embodiment of Peace, who is without any support and who is the Light of Lights, a mass' of Radiance.

अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

Prostrations to Sri Guru, who has opened, by the collyrium-rod of Knowledge, the eyes of those who have been rendered blind by the darkness of ignorance.

OM

DEDICATED TO
MAHARSHI PATANJALI
WHO HAS SHOWN THE WAYS
TO CONTROL MIND
IN HIS "YOGA SUTRAS"

OM

OM

PREFACE.



HAPPINESS has for ever been the prime aim of every human being. All activities of Man are directed towards acquiring the maximum happiness in life. But through the wrong deluded notion that objects will give happiness man searches for it outside. The result is that in spite of all his life-long efforts he gets disappointment only. Vexation, and misery alone is to be seen everywhere. The real lasting happiness lies within man. Such happiness or Ananda is the Inner-Self, the Antar-atman. The very nature of atman is Pure Joy. This is never perceived because the mind is completely externalised. As long as the mind is restlessly wandering about amidst objects, ever fluctuating, excited, agitated and uncontrolled, this true joy cannot be realised and enjoyed. To control the restless mind and still perfectly all thoughts and cravings is the greatest problem of man. If he has subjugated the mind he is the emperor of emperors.

For gaining mastery over the mind you have to know what it is, how it works, how it deceives you at every turn and by which methods it can be subdued. In this book the subject has been dealt with and the nature of the mind, the various forms that it assumes, the secret of its inner workings and the way to control it are fully and clearly explained. The previous editions were eagerly read and appreciated by thousands of aspirants who wrote to say how immensely they were helped by the instructions. The lessons and instruc-

tions are eminently practical and many helpful ideas and suggestions got during my meditations have been recorded and put down here. Very useful hints on concentration and meditation will be found in the book which if faithfully followed will bring success in a short time without fail

I wish every aspirant to study constantly the valuable instructions with care and follow the practical hints given in his Sadhana and daily life. It will doubtless enable you to gain control over your passions and cravings and to get established in Yoga. The Bhakta, the student of Vedanta, the Raja Yogi, the Karma Yogi all will find this book and its first volume indispensable guides. The later stages of Yoga Sadhana are common in all the four paths and Dharana and Dhyana are quite impossible without first subduing the mind. All Sadhanas are therefore aimed at obtaining mastery over the mind. Hence it is that I have tried to present the ways and means of achieving this through simple yet well-tried and effective methods. My efforts would be amply fulfilled if even a single earnest aspirant is helped on the spiritual path and attains the Goal

May the Lord, the Antaryamin, the Supreme Indweller inspire all to attempt at mind-control and Yoga ! May He bestow success to the sincere aspirants that struggle to master the unruly mind ! May you reach the Goal of Life, Immortality, Supreme knowledge and Bliss !

OM Tat Sat !

Swami Sivananda.

OM
Universal Prayer.



O Thou Invisible One! O Adorable One! O Supreme! Thou permeatest and penetratest this vast universe from the unlimited space down to the tiny blade of grass at my feet. Thou art the basis for all these names and forms. Thou art the apple of my eye, the *Prema* of my heart, the very life of my life, the very soul of my soul, the illuminator of my intellect and senses, the sweet Anahata music of my heart, and the substance of my physical, mental and causal frames.

I recognise Thee alone as the Mighty Ruler of this universe and the Inner Controller of my three bodies (Antaryami) I prostrate again and again before Thee, my Lord! Thou art my sole Refuge! I trust Thee alone, O Ocean of mercy and love! Elevate, Enlighten, Guide, Protect, Remove obstacles from my spiritual path, Lift the veil of ignorance. O Thou Jagadguru! I cannot bear any longer, even for a second, the miseries of this body, this life and this Samsara, Give Darshan quickly. O Prabhu! I am pining I am melting, Listen, listen, to my fervent, *Antarikṣ* prayer. Do not be cruel, my Lord. Thou art Dinabandhu, Thou art *Adhama-uddharana*. Thou art *Patita Pavana* (Purifier of the fallen).

Om Santi ! Santi !! Santi !!!

PUBLISHERS' NOTE.

To everyone striving for success in life the invariable stumbling block proves to be the turbulent vagaries of the mind. An undisciplined mind makes a slave of the man and wrecks his life. The problem of controlling and subduing it is the most vexing of problems to the earnest seeker of Happiness. The vital importance of the subject therefore prompted Sri Swami Sivanandaji to bring out this comprehensive work on "Mind: Its Mysteries and Control". It is meant to serve as valuable guidance to all aspirants. The very first edition of the book when it was brought out by the Gita Press had immediate sales and was quickly recognised as an extremely useful treatise. Three editions were printed and a second part was subsequently written with detailed additional lessons. The present fourth edition has now been taken over by the Sivananda Publication League. Rikhikesh and both the parts have now been printed with the necessary corrections, alteration and improved get-up. The books are of immense help to everyone in whatever walk of life one may be. Being the outcome of personal experience of the revered author and written with the practical end in view, 'Mind: Its Mysteries and Control' is a treasure worthy to be had and studied constantly.

We place it before the public with the sure hope that thousands will be benefited by it.

Ananda Kutir,
Rikhikesh.
8th. Sep. 1946

} Sivananda Publication League.

35
1st July 1946.

Beloved Dheerender!

Fear not. The mind is no doubt extremely turbulent. Through repeated attempts you can perfectly subdue it.

You are the master of the mind. By Abhyasa and Vairagya assert your mastery. Feel the power, bliss and splendour that results from perfect Self-conquest.

Curb the mind ruthlessly. Annihilate desire. When desire dies mind is your slave. Become desireless and be victorious.

May you rest in your pristine freedom! Sivananda

CHAPTER I

1. Who is God ?

1. God is Truth. God is Love. God is Light of lights. God is Peace. God is Knowledge. God is the embodiment of Bliss. God is *Sat-chit-ananda*, Existence Absolute, Knowledge Absolute, and Bliss Absolute. God is Eternity. God is Immortality. God is Infinity. God is *Avinasi*, Supreme *Vastu*. God is All-pervading *Essence* or *Substance*. God is the only *Sara Vastu*. God is Infinite Beauty.

That Secondless Supreme Being, who resides in the chambers of your heart as *Antaryami* or Inner Ruler or Controller or *Sutradhara* or *Saksi* (silent witness), *Antar-Atma* (Inner Self), who has no beginning, middle or end, who is the source of this world, the Vedas, body, mind, *Indriyas* and *Prana*, who is all-pervading, who is unchanging, who is one homogeneous Essence (*Ekarasa*), who exists in the past, present and future, who is self-existent (*Svayambhu*), who is independent (*Svatantra*), and who is self-luminous (*SVAYAMJYOTI*) is God or *Atma* or *Brahman* or *Purusa* or *Chaitanya* or *Bhagavan* or *Purusottama*.

Nitya Sukha (Eternal Bliss), *Parama Santi* (Supreme Peace), *Nitya Tripti* (Eternal Satisfaction),

Infinite happiness, *Akhandā Sukha* (Unbroken Joy) can only be had in God. Attain this God-consciousness or Self-realisation or *Darsana* of God through *Ananya Bhakti* or *Vichara*. This is the goal of life. This is your highest duty. All other duties are secondary.

2. God is the *Niyamaka* (Ruler), *Antaryami* (Knower of the heart) and *Preraka* (Prompter) also. He helps the *Sadhakas* in a variety of ways, viz., through dreams, the *Inner Voice*, by talking through the mouths of others in daily conversations and advice from friends.

3. *Sristi* (Creation), *Sthiti* (Preservation), *Samhara* (Destruction), *Tirodhana* (Veiling) and *Anugraha* (Blessing) are the five kinds of action (*Pancha-Kritya*) of God.

4. '*Bhagavan*' is a synonymous term for God. He who has the six attributes, viz., *Jnana* (Wisdom), *Vairagya* (Dispassion), *Yasa* (Fame), *Aiswarya* (Divine Powers), *Sri* (Wealth) and *Dharma* (Righteousness) in their fullest measure is *Bhagavan*.

5. *Sarvajnatwa* (Omniscience, Knowledge of all the worlds, their *Jivas* and their *Karmas*), *Sarveswaratwa* (Supreme Rulership of all, the power of dispensing the fruits of all *Jivas*), *Sarvantaryamitwa* (Inner control of all names and forms and all *Indriyas* and minds), *Sarvakaranatwa* (Causality for the creation, preservation and destruction of all), *Sarvaniyantritwa* (doing everything without failure of

nijama), *Sarvakartritva* (the doing of all actions), *Sarvasaktimatva* (Omnipotence), *Swatantrativa* (absolute independence) are the seven attributes of God.

6. According to *Vayu Purana* :

“Omniscience, satisfaction, eternal knowledge, independence, constant presence of power, infinity of power—these six are said to be the aspects (*angas*) of the Great Lord.”

7. “Knowledge, desirelessness, power of control, purificatory action, truth, forgiveness, endurance, creation, the Knowledge of the Self, and being the substratum of all activities—these ten unchangeable qualities (*avyayas*) always live in the Great Source of all Good.”

2. Facts on Mind.

8. Mind is not only daily made, but always made. Every minute, it changes its colours and shape like a chameleon. It is very *chanchala* and *asthira* (wavering and unsteady).

(*Gita* VI. 26)

9. Who else than *Brahma*, the Creator, can easily and truly understand the wonderful potency of the mind ?

10. The actions of the mind alone are indeed actions ; not so much, those of the body.

11. When the mind is intensely fond of anything, there will be no perception of pain even if destruction awaits the body. When the mind is completely drowned in any object, who else is there to observe and flee from the actions of the body ?

12. Habitual study of abstract problems will result—in another earthly life—in a well-developed power for abstract thinking, while flippant, hasty thinking, flying from one object to another, will bequeath a restless ill-regulated mind to the following birth into this world.

13. Mind has got various preconceptions. When an artist begins to draw a picture on the canvas, he draws the picture out of the materials preconceived by the mind.

14. Intense *Rajas* takes a *Sattvic* turn. Dacoit Ratnakar became the Sage Valmiki. Jagai and Madhai, who were intensely *rajasic* and who pelted stones at Lord Gouranga, became his first disciples.

15. The mind divides and subdivides, until it arrives at the minimum psychoses which, objectively considered, may be called, to use an expressive term of a recent English work, '*Psychon*' which in Indian terminology is a *Paramanu*.

16. These are the characteristics of the mind viz, change (*Parinama*), activity (*Chesta*), suppression (*Nirodha*), ideation in action (*Sakti*), physical life (*Jivana*), characterisation (*Dharma*).

17. A spark of light presents the appearance of a continuous circle of light if it is made to rotate rapidly. Even so, though the mind can attend to only one thing at a time—either hearing or seeing or smelling—though it can admit only one kind of sensation at a time, yet we are led to believe that it does several actions simultaneously, because it moves from one object to another with tremendous velocity, so rapidly that its successive attention and perception appear as a simultaneous activity.

18. Perception through the finite mind or cognition or experience takes place serially and not simultaneously. Simultaneous knowledge can only be had in *nirvikalpa samadhi* where past and future merge in the present. Only a *Yogi* will have simultaneous knowledge. A man of the world with a finite mind can have only a knowledge in succession. Though several objects may come in contact simultaneously with the different sense organs, yet the mind acts like a gatekeeper who can admit only one person at a time through the gate. The mind can send only one kind of sensation at a time into the mental factory inside for the manufacture of a decent percept and a nice concept.

19. When his mind is fully occupied with the affairs of the war, the soldier does not feel any serious injury as a gun-shot wound in the leg. He is not aware of the loss of a large quantity of blood also. He is filled with enthusiasm. He is not conscious of his body—so to say—for the time being. When the

excitement is over, when he sees some blood-spots on his clothing or when some one of his friends points out to him the wound in the leg he gets the consciousness. Then he is alarmed a bit. The power of imagination plays havoc now. He gets a collapse now. The power of imagination always exaggerates.

20. Whenever the minds of two friends are strained by ill-feelings, these minds begin to exaggerate and concoct things. Fault-finding increases. It is very difficult to get at the truth of the statements of these two broken friends with broken friendship. Their utterances are always coloured by their inner feelings. The power of imagination does havoc now *Maya* plays havocs through the mind and its power of imagination.

21. There are three *Saktis* (powers, potencies) in the mind viz., *Ichchha Sakti* (Will), *Kriya Sakti* (Action) and *Jnana Sakti* (Knowledge). A desire arises in the mind. This is *Ichchha Sakti*. The mind exerts to have this desire gratified. This is *Kriya Sakti*. It plans, schemes, and finds out methods etc., for the achievement of the desired object. This is *Jnana Sakti*.

22. There is a secretion from endocrine glands which are ductless viz., Thyroid, Thymus, Parotid, Pineal, Suprarenal etc. These secretions are directly absorbed into the blood. They play a vital part in constituting the temperament of every individual. The temperament of a man can be greatly modified by environments, education, and experience. It can

hardly be changed in toto. That is the reason why the *Gita* says :—"सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि". "Even the man of knowledge behaves in conformity with nature."

(*Gita*. III. 33)

23. Where the vision is turned outward (*Bahirmukha vritti*), the rush of fleeting events engages the mind. The outgoing energies of the mind begin to play.

24. Even an infinitely superior mind is yet a mind and of the same mould as any man's.

25. It took me many years to understand thoroughly the subtle workings of the mind. Mind works havoc through its power of imagination. Imaginary fears of various sorts, exaggeration, concoction, mental dramatisation, building castles in the air, are all due to this power of imagination. Even a perfect, healthy man has some imaginary disease or other due to the power of imagination of the mind. A man may have a little weakness. When he becomes your enemy, you at once exaggerate and magnify his weakness and *dosa*. You even superimpose on this or concoct many more weaknesses and *dosas*. This is due to evil imagination on your part. Much energy is wasted on account of imaginary fears.

26. Belief, reasoning, knowledge and faith are the four important psychic processes. First you have belief in a doctor. You go to him for diagnosis and

treatment. He makes a thorough examination and then prescribes certain medicines. You take them. You reason out : "Such and such is the disease. The doctor has given me Iron and Iodide. Iron will improve my blood. The Iodide will stimulate the lymphathis and absorb the exudation and growth in the liver. So I should take it." Then the disease is cured, by a course of these drugs, in a month. Then you get knowledge of and perfect faith in the efficacy of the medicine and the proficiency of the doctor. Then you recommend to your friends this doctor and his drugs.

27. "I was absent-minded : I did not hear. I was absent-minded : I did not see. It is thus evident that a person sees with the mind, hears with the mind. Desire, determination, uncertainty, belief, disbelief, steadiness, unsteadiness, shame, intellect, fear, all this is the mind alone. Therefore when touched from behind, a person knows by the mind." *Brihadaranyaka Upanisad Ch. I. Brah. V. 3*

28. I shall explain to you the nature of "mental dramatisation." Mark the ways of the mind. During conversation with your friends the mind sometimes imagines in vain that it has hurt the feelings of your friend. It spends much of its energy in unnecessary feeling. You think, "How can I see him tomorrow morning. He may be displeased with me." Next morning when you meet him, nothing happens. Your friend starts a pleasant conversation and smiles. You are surprised. To your great astonishment the

subject of talk takes quite a different turn altogether. A family man imagines when a severe epidemic of plague ravages : "What shall I do if my wife develops plague and dies now. I have got six children." This is his vain imagination. Nothing happens. Sometimes when the train moves slowly on the Pamban Bridge over the sea near Rameshwaram the mind imagines. "If the bridge gives way now, what will become of me ? I shall be smashed to pieces." A touch of fear creeps in. There are thousand and one ways of mental dramatisation like these. The power of imagination plays a vital part in mental dramatisation.

29. Time is but a mode of the mind. It is *Kala-sakti*. It is also illusory like the objects. When your mind is deeply concentrated, period of two hours passes like five minutes. If the mind is distracted and wandering, half an hour hangs on as two hours. This is every body's experience. In dream also many events that represent a period of fifty years take place within ten minutes. Through the play of the mind a *kalpa* is considered by it as a moment and *vice versa*.

30. Mark how one *sankalpa* expands into many *sankalpas* (*vistara*) in a short time. Suppose you get a *sankalpa* to have a tea-party for your friends. One thought of tea invites instantaneously the thoughts of sugar, milk, tea-cups, tables, chairs, table-cloth, napkins, spoons, sweetmeats, salted things etc. So this world is nothing but the expansion of *sankalpas*. The expansion of thoughts of the mind towards

objects is bondage (*bandha*). Renunciation of *sankalpas* is liberation (*Moksa*). You must be ever watchful and nip the *sankalpas* in the bud. Then only will you be really happy. Mind plays tricks. You must understand its nature, ways and habits. Then only can you control it very easily.

31. Through the trick of the mind one furlong at times appears to be a great distance and three miles at other times appear to be a very short distance. You ought to have noted this in your daily life.

32. The mind assumes the shape of any object it intently thinks upon. If it thinks of an orange, it assumes the shape of an orange. If it thinks of Lord Krishna with flute in hand, it assumes the shape of Lord Krishna. You must train the mind properly and give it proper, *Sattvic*, food for assimilation. Have a *Sattvic* background of thought or mental image

33. If you are in the company of *sannyasins*, if you read books on *Yoga*, *Vedanta* etc., a mental adhesion takes place in the mind for attaining God-consciousness. Mere mental adhesion will not help you much either. Burning *Vairagya*, burning *Mumukshatwa*, capacity for spiritual *sadhana*, intent and constant application and *Nididhyasana* (meditation) are needed. Then only is Self-Realisation possible.

34. Just as the physical body is composed of solid, liquid and gaseous matter, so also the mind is made up of subtle matter of various grades of density with

different rates of vibration. A *Rajayogi* penetrates through different layers of mind by intense *sadhana*.

35. The mind manifests itself as the external world. The mind, subjectively, is consciousness and, objectively, it is this universe.

36. The mind performs all actions very speedily in the *Linga Sarira* and fluctuates thereby. But the gross body knows not anything and is inert.

37. The form which the endless *Atma* (Supreme Spirit) assumes through *sankalpa* is *Manas* (Mind). The mind attains the quiescent state of *Para-Brahman*. It first turned its back to discrimination and hence entangled itself in the folds of *vasanas* of objects.

38. The mind with half-developed *Jnana* feels severe pain, when it relinquishes all desires. It demands aid, through prayer, from higher souls.

39. The final cool joy, and laugh consequent upon it, is the bliss arising from the mind merging into the stainless *Brahman*.

40. Mind is ever changing and wandering. This wandering habit of the mind manifests itself in various ways. You will have to be alert always to check this wandering habit of the mind. A householder's mind wanders to cinema, theatre, circus etc. A *sadhu's* mind wanders to Benares, Brindaban and Nasik. Many *Sadhus* do not stick to one place during

sadhana. The wandering habit of the mind must be controlled by making it stick to one place, one method of *sadhana*, one *Guru*, and one form of *Yoga*. "A rolling stone gathers no moss." When you take up a book for study you must finish it before you take up another. When you take up any work, you must devote your whole-hearted attention to the work on hand and finish it before you take up another work. "One thing at a time and that done well is a very good rule as many can tell." This is *Yogi's* way of doing.

41. If all the thoughts are eliminated, then there remains nothing which can be called the mind. So thoughts are the mind. Again, there is no such thing as the world, independent of and apart from thoughts.

42. The mind is generally attracted by brilliant light, beauty, intelligence, varied colours and pleasant sounds. Do not be deceived by these paltry things. Enquire within. What is the *Adhithana* or background for all these things? There is one Essence at the back of the mind and all objects of this seeming sense-universe. That Essence is all-full (*Paripurna*) and self-contained. That Essence is the *Brahman* of the *Upanisads*. That Essence verily you are—"Tat Twam Asi"—my dear readers!

43. Mind always runs after pleasure because it is born of *Anānda Brahman*. You love a mango because it affords you pleasure. Of all things, you love your

own self most. This love of the self gives the clue to the fact that *Ananda* or Bliss must be the nature of the self.

44. A mind always hopeful, confident, courageous, and determined on its set purpose and keeping itself to that purpose, attracts to itself, out of the elements, things and powers favourable to that purpose.

45. Mind gropes in darkness. It forgets. It is changing every second. If food is withdrawn for a couple of days, it cannot think properly. There is no functioning of the mind during deep sleep. It is full of impurities, *vasanas*, and *trishnas* (cravings). It gets puzzled during anger. In fear it trembles. In shock it sinks. How can you take the mind, then, as the pure Self ?

46. In the rapturous mind, bodily or mental suffering which is the cause of rapture, subsides through repose. When the suffering subsides, then arises bliss, physical and mental. The mind of the blissful is ever composed.

47. As a result of purification of the mind, it becomes more sensitive, gets easily disturbed by a sound or shock and feels any pressure acutely. You must do your best to get over this over-sensitiveness.

48. An aspirant must be sensitive and yet have the body and nerves completely under his control. The greater the sensitiveness becomes, the more difficult is the task ; there are many noises which

pass unheeded by an ordinary person but which are torture to one who is very sensitive.

49. *Brahman* thought "There indeed are the worlds ; I shall create the protectors of the worlds." He gathered the *Purusa* (*Hirangarbhā*) from out of the waters only and fashioned him. He heated him by the heat of meditation. When he was thus heated, his heart burst out, from the heart the mind came, from the mind the moon, the presiding deity of the mind. (Heart is the seat of the mind. So the mind came out when the heart burst out. In *Samadhi* the mind goes to its original seat i. e. heart. In sleep also it rests on the heart with a veil of ignorance between it and *Brahman*.)

(*Aitareya Upanisad* Ch. 1. 3-4.)

50. The mind has a pernicious habit of externalisation from time immemorial. The constant utterance of Holy Names of God as Hari, OM, Narayana, Ramā, Siva, purifies the mind-stuff and helps make the mind introspective (*Antarmukha*).

51. The mind always wants to be doing something and when it attaches itself with the objects it cherishes, it feels amused and happy. A play at cards has nothing in it : but the attachment and attention produce pleasure. It is difficult to divert the mind which from infancy has fallen into the pernicious habit of seeking external pleasure and it shall ever persist in doing so, unless you give it something superior to be amused with, a greater form of pleasure to delight in.

52. In the mind there is doubt ; there is reality also. A doubt arises whether there is a God or not. This is termed *Samsaya bhavana*. Another doubt crops up whether I can realise *Brahman* or not. Then another voice yells "God or *Brahman* is real. He is a solid, concrete Reality as an *amalaka* fruit in my hand. He is a mass of Knowledge and *Ananda* (*Prajnanaghana*, *Chidghana*, *Anandaghana*). I can realise !" We have clearly understood something and these ideas are well-grounded and ingrained. Some ideas are hazy and not firm. They come and go. We will have to cultivate ideas and ground them till they are firmly fixed and implanted. Clarification of ideas will remove perplexity and confusion in the mind.

53. Attention (*avadhana*) may be either subjective or internal on an idea, or objective or external on any object.

54. Two thoughts, however closely related to each other, cannot exist at the same time.

55. The nature of the internal organism (*Antahkarana* or *manas*) prevents our having more than one aspect of an object at each instant presented to consciousness.

56. The best philosophers and seers (*Risish* and sages) are unanimously agreed that the mind cannot actually attend to more than one thing at a time, but when it appears to be doing so, it is only

moving with prodigious rapidity backward and forward, from one end to the other.

57. The mind evolves through the impressions received from the universe through the senses. It will take many bodies till it gathers the complete experience of the world.

58. The mind is not conscious of the greater portion of its own activities. As mind can hold in consciousness but one fact at a time, only a fraction of our knowledge can be in the field of consciousness at any one moment.

59. An animal is not able to "know itself". It has only physical consciousness. It has no self-consciousness. An animal feels the discomfort and pain. It is not able to analyse its own mental states. A man not only "knows" but he "knows that he knows." This is either mental consciousness or self-consciousness. The man not only "feels" or "senses" things but he has words to express his feelings and sensations. He can vividly describe his feelings. He may think of himself as experiencing them. He can separate himself from the sensation or feeling. He is able to think, "I feel, I hear; I see; I smell; I taste; I desire; I act; I enjoy."

60. "I know this book." "I know also that I know this book." This is self-consciousness peculiar to human beings only.

61. Some people faint when they see a copious quantity of blood. Some men cannot see a surgical operation. They faint. These are all mental weaknesses. Some cannot take their food if some faecal or vomitted matter is nearby. All mental weaknesses must be eradicated by *vichara*.

62. Whenever you want to introduce any new healthy idea in the mind and eschew any old outgrown idea the mind fights against it and rebels with vehemence. The vast majority of persons are slaves of old outgrown ideas. They have not got the strength to change the old habits in the mind, and the old ideas.

63. Cosmic mind is *Hiranyagarbha*. He is the sum-total (*Samasti*) of all the minds. He is the *Sutratma* (threadlike Self). The individual mind of A, although separated from the mind-substance used by other individuals B, C, D, E, X, Y, etc., by a thin wall of very finest kind of matter, is really in touch with the other apparently separated minds, and with the universal mind of which it forms a part.

64. The mind in the vast majority of persons has been allowed to run wild and follow its own sweet will and desires. It is like a spoiled child who is given to much indulgence by its parents, or a badly trained animal. The minds of many of us are like menageries of wild animals each pursuing the bent of its own nature and going its own way. Restraint on the mind is a thing unknown to the vast majority of persons.

65. The essence of *Indriyas* is the mind ; the essence of mind is *Buddhi* ; the essence of *Buddhi* is *Ahankara* ; the essence of *Ahankara* is *Jiva* (the individual soul). *Brahman* or *Suddha Chaitanya* is the womb or *yonī* or *Adhithana* or substratum for everything. He is the *Saksi* or witness of everything.

66. "When one thinks, then he understands ; without having thought one does not know, it is only after having thought that one understands." (*Chhandogya Upanisad*, ch. VII. Sec. xxi. 1)

67. What you call an umbrella is really a long stick plus a black cloth and some thin iron pieces. Similarly what you call 'personality' is really the external physical body, plus brain and the nervous system and the mind which has its seat in the brain.

68. Mind is constantly changing. You are gaining new experiences daily. Your beliefs and conscience of 1932 and the faculty which judges right from wrong will change in 1942. The mind evolves through experience. The world is the best teacher or *Guru*.

69. When you draw water with a rope and bucket, from a well with a brick parapet, a definite groove is formed along the brick and the rope readily runs along the groove. Even so, the mental force (the mind) runs easily or flows readily along the grooves in the brain made by continuous thinking on certain lines.

70. Mind always attaches itself to something objective (*sthula*). It cannot stand by itself. It is only this mind that asserts itself as "I" in this body. It is the most important *Tattwa* of *Linga Sarira*. *Linga Sarira* is the astral body or *Suksma Sarira* that is linked to the physical body through physical *Prana*. It separates itself at death from the physical body and travels to *Swarga* or heaven. It is this body that enjoys and suffers on account of *Karma*. It is this body that does *Awagamana* (coming and going). This body melts in *Videha Mukti* (disembodied salvation).

71. You know the existence of a tree through the mind only. You must have an intellectual grasp, intellectual conviction and comprehensive understanding of *Brahman* first through the purified mind. The help of the mind is always needed either for perception of an object or for the understanding of *Brahman*. Meditation proceeds from the mind only.

72. If you perform actions through a stainless mind (with *Akarta Bhava* and *Niskama Bhava*), your body will not share their fruits. It is the mind alone which brings pleasures or pains on itself and enjoys them through its excessive inclination towards objects.

73. There are various types of mind. The Bengalee type of mind is emotional and fit for devotion and art. The Madrased type of mind is intellectual and clever in Mathematics. The Punjabee type of

mind and Maharashtra type of mind are chivalrous. Bengal has produced devotional saints, Lord Gouranga or Chaitanya Mahaprabhu, Sri Ramakrishna Paramahansa Deva, etc. Madras has produced intellectual philosophers like Sri Ramanuja and Sri Sankara. The Punjab has produced Guru Govind Singh, etc. The *sadhana* and path of *Yoga* vary according to type of mind, temperament and capacity. Tastes also differ. The sight of a fish brings excessive joy to a Bengalee. The sight of tamarind and chillies excites the glosso-pharyngeal nerve of a Madrassite. The sight of a Palmyra fruit excites the Jaffna Tamil of Ceylon and brings excessive joy. The sight of meat brings a peculiar joy to a meat-eater. Is this not a mystery that an object lies outside and saliva appears in the tongue at the sight of it? Because you have this experience daily in every day life, you do not attach much importance to it. Mind is very mysterious. So is *Maya*, too.

74. The thing that gives you pleasure gives you pain also. “ये हि संस्पर्शजा भोगा दुःखयोनय एव ते” “The delights that are contact-born, they are verily wombs of pain.”

(*Gita* V. 22)

75. In the Police Station the *chaparassie* (peon) strikes ten at the gate. The sound vibrates and passes into the ears of men and animals. The animals also hear ten times the beating. But the man counts them and knows through his *Buddhi* “Now it is ten o'clock.” He has got this *Visesa Jnana* (special

knowledge) ; whereas animals have got *Samanya Jnana* (ordinary knowledge). It is this special knowledge that differentiates a man from an animal. *Ahara, Nidra, Bhaya, Maithuna* (food, sleep, fear, and copulation) are common to both. Through this *Visesa Jnana* he knows right from wrong, good from bad, what to do and what not to do (*kartavya* and *akartavya*).

76. Mind is *niravayava* (without parts, divisions, compartments). It can have only one idea at a time. This is the *siddhanta* of *Naiyayikas*. Even those *Vedantins* who say that mind is *savayava* (with compartments) on the analogy of *chora-nari* (the prostitute whose mind is on the paramour even while she works in her house) admit that the mind can have *visesa vritti* of the lover only and *samanya vritti* of the work on hand at the time.

77. You cannot have *visayakara vritti* as *Ghat-patadi vritti* (modifications of pot, cloth etc.) and *Brahmakara vritti* (thought of Brahman) also at the same time. It is *Sruti Virodha*, i. e., against the utterances of the *Srutis*). It is against practical experience also

78. When the mind gives attention and is attached to the sense of sight, it can only see. It cannot hear. It cannot hear and see at the same time. It is every body's daily experience. Illiterate people say that they can see and hear at the same time. The mind moves with a tremendous velocity

backward and forward, and people imagine that mind can do two things at a time. It is a sad mistake.

79. When your mind is wholly absorbed in deep study of some interesting book, you cannot hear even if a man shouts, because the mind was not there (with the sense of hearing). When you seriously think of a problem, you can neither see nor hear, nor feel. All the *Indriyas* are detached from the mind. There is only the process of *anusandhana* (enquiry or investigation) by the *chitta* (the mental substance).

80. *Hiranyagarbha* otherwise known as *Karya Brahman* and *Sambhuti* is cosmic mind. He is cosmic *prana* also. The sum-total of all minds is *Hiranyagarbha*. He represents the electric, cosmic Power House. The different *Jivas* represent the different, small, bulbs. Electricity from the power house flows through the insulated copper wires into the bulbs. Similarly the power from *Hiranyagarbha* flows into the *Jivas*.

81. There is a difference between *Linga sarira* and *Antavaha sarira*. *Linga sarira* is astral body with 17 *tattwas* viz., 5 *Karma Indriyas*, 5 *Jnana Indriyas*, 5 *Pranas*, Mind and *Buddhi*. *Antavaha sarira* is very pure. It is full of *sattwa*. It is free from *Rajas* and *Tamas*. It is with this body that a *Yogi* passes from one body to another (*Parakaya Pravesa*). Lila through the grace of *Saraswati* came out of this physical body and travelled to higher worlds with this *Antavaha sarira*. You will find this in the

Yoga Vasistha. Sri Sankaracharya, Raja Vikramaditya, Hastamalaka and Tirumular had *Antavaha sarira*. With the help of this special kind of pure body they passed into the bodies of other persons. A *Yogi* with *Antavaha sarira* has *Sat sankalpa* or *Suddha sankalpa*.

82. According to the state of his knowledge man's conscience is built up and changes from time to time with the correction of his views, in the light of further knowledge gained subsequently. The conscience of a child or a savage is entirely different from the conscience of a fully grown civilized man and even amongst civilized men knowledge varies so much that their consciences direct different lines of conduct. The conscience of a *Sattvic* man considerably differs from that of a *Rajasic* man. The conscience of *Sattvic* man is very, very clean and pure.

83. Mind tempts and deceives. Think of one as a good friend of yours, and there the thing is created as a reality. Think of him as your foe, and then also the mind perfects the thought into an actuality. He who knows the working of the mind and has controlled it by practice is really happy.

84. In early boyhood the power of grasping in the mind is very marked. But there is no power of understanding. In 16, 18, 20 the power of understanding becomes manifest. The power of retentive memory is also great in this age. The mind becomes

settled only after 30. Below 30 there is much *chanchalatwa* (wandering nature). A man below 30 (in the vast majority of cases) is not able to think and decide for himself. He has no power of judgment. After 45 power of grasping begins to decline. Memory also begins to decline. He has power of retention for what he has learnt before. He cannot learn new sciences. *Brahmacharya* helps a lot to develop the power of retention and various other psychic powers.

3. Mind is material.

85. Mind is material. Mind is subtle matter. This discrimination is made on the principle that the soul is the only source of intelligence: it is self-evident; it shines by its own light. But the organs (mind and senses) derive their principle of activity and life from the soul. By themselves they are lifeless. Hence the soul is always a subject and never an object. *Manas* can be an object of the soul. And it is a cardinal principle of *Vedanta* that that which is an object for a subject is non-intelligent (*Jada*). Even the principle of self-consciousness (*Aham Pratyak Visayatva*) or *Ahankara* is non-intelligent, it does not exist by its own light. It is the object of apperception to the soul.

86. Mind and matter are two aspects as subject and object of one and the same All-full *Brahman*, who is neither and yet includes both.

87. Mind can be said to be immaterial only in the sense that it has not the characteristics of ponderable matter. It is not, however, immaterial in the sense that *Brahman* (Pure Spirit) as such is. Mind is made up of subtle *tanmatric* matter.

4. Proof for the Existence of Mind.

88. The *manas* has all things for its objects and extends through the past, present and future ; it is one only, but has various functions.

89. The soul is a constant factor. We have to acknowledge the existence of an internal organ (Mind) through whose attention and non-attention perception takes place.

90. In the commentary on the *Brihadaranyaka*, Sri Sankara gives two proofs of the existence of *manas*. One is that it is *manas* which renders all knowledge through senses possible. It is called *Sarva Karma Visaya Yogi*. The other proof is the capacity for judgment which we possess. Somebody whom we cannot see touches us ; and we infer the person. Now mere touch cannot make us aware of this fact. The faculty by which we make such an inference is *manas*.

91. What is the nature of the *Atma* or *Brahman* ? It is *Sat-Chit-Ananda*. *Atma* is *Vyapaka*. Then what is it that limits the individual soul's vision ? It is only mind. This fact proves the existence of an internal instrument, the mind.

92. Sense-knowledge is the product of the connection between the mind and the sensory organs. That is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs. People say : "My mind was elsewhere. I did not see that." The impossibility of this simultaneity of knowledge through various sensory organs is an indication of the existence of the mind.

93. This is the argument for the existence of *Antahkarana* or mind. Between the *Atma* and the organs of sense a connecting link is necessary. If we do not admit the internal organ there would result either perpetual perception or perpetual non-perception, the former when there is a conjunction of *Atma*, the sense (*Indriya*), and the object (*Visaya*), the three constituting the instruments of perception. If on the conjunction of these three causes, the effect did not follow, there would take place perpetual non-perception. But neither is the case. We have, therefore, to acknowledge the existence of an internal organ on whose attention (*Avadhana*) and non-attention (*Anavadhana*) perception and non-perception take place.

5. Seat of Mind.

94. The seat of mind in deep sleep is heart. In dream the seat of the mind is neck. In waking state, the seat of the mind is the right eye or *Agni Chakra*. Just mark what you do in *Alochana* (deep thinking). You hold your finger on the chin, turn the neck to

the right side, turn the gaze towards the space between the two eyebrows and then begin to think seriously on the problem in head. This goes to show that the seat of the mind is the *Agni Chakra*.

95. A king, though he has complete sway over his whole territory—though the whole kingdom belongs to him, has got special places for his residence. He has got a splendid palace in the capital and another beautiful, palatial building in Mussooree or Mount Abu for his stay in summer. Even so the mind though it is all-pervading, throughout the body, has got three places to reside in during the three states, *Jagrat*, *Swapna*, and *Susupti* (eye or *Agni Chakra*, neck and heart). Whenever there is *prana*, there is mind also. Even in the external movement of breath beyond the nose the mind is mixed with the external breath.

96. Mind has its seat in the physical brain. It gains experiences of this physical universe through the vibrations of the brain. The brain is not mind as the Westerners think. Mind has various faculties and centres, and operates through corresponding physical centres in the brain.

6. Seed for the Mind.

97. As the first thought is the "I" thought and as this "I" thought is at the base of all other thoughts, *Ahankara* is the seed for the mind. As the *buddhi* (*bheda buddhi*) is the cause for this differentiation

(this little I), *buddhi* is again the cause or seed for *Ahankara*.

7. Sub-conscious Mind.

98. Sub-conscious mind is termed "*chitta*" in *Vedānta*. Much of your sub-consciousness consists of submerged experiences, memories thrown into the background but recoverable.

99. When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember well in old age some passages that you read in schools and colleges. But, you find it difficult to remember in the evening a new passage you read in the morning. The reason is that the mind has lost its *dharana sakti* (power of grasping ideas). The brain cells have degenerated.

100. Those who overwork mentally, who do not observe the rules of *Brahmacharya* and who are tormented by many cares, worries and anxieties, lose their power of memory soon.

101. Even in old age you can remember old events as there are associations with events.

102. The mental processes are not limited to the field of consciousness alone. The field of subconscious mentation is of a much greater extent than that of conscious mentation. Messages when ready, come out like a flash from the sub-conscious mind to the surface of the conscious mind through the trap door in the sub-conscious mind, or *chitta* of the *vedantins*. Only ten percent of mental activities comes into the field of consciousness. Ninety percent of the mental activities takes place in the sub-conscious mind.

103. At least ninety percent of our mental life is sub-conscious. We sit and try to solve a problem, and fail. We walk around, try again, and again fail. Suddenly an idea dawns on us that leads to the solution of the problem. The sub-conscious processes were at work.

104. Sometimes you go to sleep at 10 p. m. with the the thought "I must get up at 2 a. m. in the morning to catch a train." This message is taken up by the sub-conscious mind and it is this sub-conscious mind that wakes you up unfailingly at the exact hour. Sub-conscious mind is your constant trustworthy companion and sincere friend.

105. You repeatedly fail at night to get the solution for a problem in arithmetic or geometry. In the morning, when you wake up, you get a clear answer. This answer comes like a flash from the sub-conscious mind. Even in sleep it works

incessantly without any rest. It arranges, classifies, compares, sorts all facts and works out a proper, satisfactory solution.

106. With the help of the sub-conscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that remain dormant in every human heart. If you want to overcome fear, mentally deny that you have fear and concentrate your attention upon the opposite quality, the ideal of courage. When courage is developed fear vanishes by itself. The positive always overpowers the negative. This is an infallible law of nature. This is *Pratipaksa bhavana* of *Rajayogis*. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas, and new tastes and new character in the sub-conscious mind by changing the old ones.

107. The functions of the *chitta* are *Smṛti* or *Smarana*, *Dharana*, attention and *Anusandhana* (enquiry or investigation). When you repeat the *Japa* of a *mantra*, it is the *chitta* that does the *smarana*. It does a lot of work. It turns out better work than the mind or *buddhi*.

8. Mind is the cause of Bondage and Liberation.

108. Mind is the cause of bondage and salvation of man. “मन एव मनुष्याणां कारणं बन्धमोक्षयोः”. It is the

mind which binds a man to this world ; where there is no mind there is no bondage. Mind imagines through indiscrimination and ignorance that the soul has been confined and located in this body and hence it perceives the soul to be in bondage. Mind exactly identifies itself with the *Jivatma* and feels itself to be "I" and hence thinks "I am in bondage." The egoistic mind is the root of bondage. The non-egoistic mind is the root of *Moksa*. Mind through ignorance and indiscrimination considers its false personality to be true and thinks it is the doer of all *karmas* and thus becomes egoistic. It imagines that it is in bondage. It identifies itself with the *Jivatma* ; it becomes *Jivatma* itself ; and takes the responsibility upon itself for doing good or bad *karmas*. and enjoying or suffering from their fruits.

109. Hence is mind the doer of *karmas* (actions) and responsibility for the *karmas*, therefore, rests with it.

110. Mind and *Jivatma* always live together. They cannot be separated. Mind drags the *Jivatma* into *Visayas* (sensual enjoyments). *Jivatma* is the *abhasa chaitanya* or reflected intelligence in mind.

111. Mind is the stealer of *Atma*. It is a thief. Slay the mind, the stealer of *Atma*, through *vichara*, *manana* and *nididhyasana* (constant and profound meditation) on *Brahman*.

112. The mind has two aspects : one is discriminative and the other is imaginative. Mind in

its aspect of discrimination releases itself from the bondage and attains *Moksa*. In its aspect of imagination, it binds itself to the world.

9. Antahkarana.

113. In *vedanta* the term "*Antahkarana*" is used for mind. It means the "Inner Instrument." *Antah* means inner, *karana* means instrument; as distinguished from the term *Bahya Karana*—outer instrument or the senses or *Indriyas*.

114. Concentrate and meditate on the expansive sky. This is another kind of *nirguna*, *nirakara* meditation. By the previous methods in concentration the mind will leave off its thinking of finite forms. It will slowly begin to melt in the ocean of Peace as it is deprived of its contents, viz., forms of various sorts. It will become subtler and subtler as well.

115. Even though consciousness is one, when Rama is stung by a scorpion, only Rama feels and not his friend, Krishna who is standing near him. *Antahkarana* or mind is different in every individual. It is *antahkarana* that limits a man who is in reality identical with the *Brahman* or Supreme Soul: this identity is realised when the *avarana* or veil of ignorance is removed.

116. When you pass through a mango garden, a ray of the mind comes out through the eye and envelopes a mango. It assumes the shape of the mango. The ray is termed *vritti*. The enveloping

process is called *vrutti vyapti*. The function of a *vrutti* is to remove the *avarana* (veil) that envelopes the object and the *Upahita chaitanya*. The veil that envelops the mango is removed by the *vrutti* or the mental ray. There is *chaitanya* associated with the *vrutti*. (*Vritti sahita chaitanya*). This *chaitanya* illuminates the object "mango." This is termed *Phal vyapti*. Just as a torch light illumines an object in a flash, this *vrutti chaitanya* illumines the object. Then only does perception of the mango take place. Mind makes *Sankalpa-vikalpa* :—Is this a mango or not. *Buddhi* comes to help the mind and determines—this is a mango through previous experience. *Chitta* makes *anusandhana* (enquiry). "How can I get the mango ? May I ask the gardener or the proprietor ?" *Ahankara* asserts "I must get the mango anyhow. I want it." Then the command is given by the mind to the *Karma-Indriyas* for execution.

117. *Atma* is the proprietor of a big firm, this mental factory. *Buddhi* is the manager. Mind is the head clerk. The head clerk has got two functions to perform. He gets direct orders from the manager and he has to supervise the workmen also. Even so the mind has got two functions. It has connections with the *Buddhi*, the Manager and *Karma-Indriyas*, the workers.

118 *Ahankara* creates the body. *Prana* does all sorts of *shrestas* (efforts). Mind experiences pleasure and pain.

119. Pleasure and pain are *dharma* of the *antahkarana* or mind. They have nothing to do with pure, *nityamukta* (externally free), *asanga* (unattached) *Atma*. *Atma* is not in the least affected by these emotions. *Atma* is *Saksi* (silent witness) of these feelings. It remains free like the crystal which is not affected by the tinge of various colours that are exposed before it. *Atma* remains unaffected like the subtle all-pervading *Akasa*.

10. Mental Body.

120. The mental body varies much in different people. It is composed of coarse or of finer matter, according to the needs of the more or less unfolded consciousness connected with it. In the educated it is active and well-defined, in the undeveloped it is cloudy and illdefined.

121. On descending for rebirth a new mental body is formed for every individual.

122. Study of philosophical works, right thinking, exercise of good and noble emotions, prayers and beneficent endeavours and above all regular and strenuous meditation, are the means to improve the mind. These will bring about the rapid evolution of the mind.

123. During intense anger, the whole mind is suffused with the black hue of malice and ill-will, which expresses itself in coils of the thunderous blackness, from which fiery arrows of anger dart

forths, seeking to injure the one for which the anger is felt.

124. There are several zones or slices in the mental body, just as there are various compartments in the brain for particular types of thought.

11. Ahankara.

125. If you destroy egoism (*Ahankara* this false little 'I') and control the *Indriyas* (the senses), the *Vasanas* (desires) will die by themselves. The root cause for all troubles is *Ahankara*. Just as the dependants of a family hang upon the chief of the house—the father—similarly all *Vasanas*, *Trisnas*, *Kamanas* etc., hang upon *Ahankara*, the chief of this house-body.

126. When you are a boy, the *Ahankara* is not very potent. It is like a shadow in a glass. It gets developed and firm-rooted during your adolescence after you marry and entangle yourself in the achievement of various worldly desires. You are fearless in your boyhood. The moment this little 'I' becomes stronger in you, side by side various sorts of fear, various sorts of desires, a host of delusions take firm hold of you. The world appears to you more real, too.

127. Whenever *Ahankara* asserts itself, raise a question within thyself, "What is the source of this little 'I'?" Again and again moot this question and

enquire. This little 'I' will gradually vanish. It will dwindle into an airy nothing.

128. When you say "*Aham Brahma Asmi*"—"I am Brahman", it is *sattvic Ahankara*. It is *Moksa Ahankara*. It will not bind you in any way. It will help you realise *Brahman*.

129. Even if you identify yourself with a subtle body inside, it will help you in your self-realisation. It is only the identification with the fleshy physical body that brings all sorts of troubles through gross *Ahankara* and 'mineness'. The physical 'I' is a very great menace.

130. Just as the cloud screens the sun, so also this cloud of *Ahankara* screens the '*Jnana Surya*', the Infinite Sun of Knowledge, *Brahman*.

131. The sprout of *Ahankara* ramifies here and there with its long branches of 'mine' and 'thine'. It is inveterate. The deep roots should be burnt by the fire of knowledge (*Jnanagni*). Then you will quite easily get the wealth of *Moksa*. All tribulations, sorrows, miseries and afflictions will terminate now.

132. *Ahankara* is after all nothing. But tremendous is its influence! *Maya* means *Ahankara*. Mind is another name for *Ahankara*. World means *Ahankara*. *Ahankara* wants to live in flesh (*Abhinivesa* or clinging to life), to eat flesh and to embrace flesh. This is pure *Ajnana* (ignorance) only. Look at *Maya*'s

deception and wholesale swindling ! Beware ! Awake !
Get *Jnana*.

133. You cannot all at once eradicate *Ahankara* altogether. Try to minimise it little by little. Remove one anna of *Ahankara* within three months. Within four years you will be able to root it out completely. You will have to remove it either by self-sacrifice through *Karmayoga*—or self-surrender—through *Bhakti*—or self-denial—through Vedantic *Atmavichara*.

134. You cannot realise God if you have the least tinge of egoism, if you have the slightest attachment to name and form, if you have the least tinge of *Vasana*, or if you have the least trace of worldly desire in the mind.

135. *Ahankara* is developed through the thoughts of the mind. This idea of 'I' will bring in its train the idea of time, space and other potencies. With these environments, the name *Jiva* accrues to it. Contemporaneously with it, there arise *Buddhi*, memory, *manas* which is the seed of the tree of *sankalpa*.

136. *Ahankara* is like a thread. It connects or links all the *indriyas* on itself. When the thread is broken, all the pearls fall down. Even so, when the thread of *Ahankara* is broken by "*Aham Brahma Asmi*"—*bhavana* or "*saksi bhava*" or self-surrender method by taking the *nimitta bhava* (instrument—in—the—hands—of—the—Lord attitude) all the *indriyas*

will be broken down or destroyed. The connection with *Indriyas* will be served.

137. Don't exert to destroy the different *Vrittis*, *Kama*, *Krodha*, *Dvesa*, etc. If you can destroy one *vritti Ahankara* all other *vrittis* will die by themselves. *Ahankara* is the corner-stone or edifice of *Jiva*. If the corner-stone is removed the whole edifice (of *Jiva*) will tumble down. This is the secret. You can easily give up wife, children, money, anger. But it is extremely difficult to give up *Ahankara*.

138. *Atma* in conjunction with the *buddhi* is *Ahankara*. The basis of *Ahankara* is *buddhi*. *Ahanta* and *Mamata* ('I'-ness and 'mine'-ness) are *Jivasristi*. It is *Jivasristi* that binds a man to the world. *Iswarasristi* (God's creation) helps man in his God-realisation. Control of the *Indriyas* and *Pranayama* help to develop the *buddhi* (*Vikasa* of *buddhi*). When you remove layer after layer, the onion dwindles to nothing. When you analyse the little 'I' it becomes a non-entity. Body is not 'I'. 'I' remains even after the leg is amputated. Give up *Jivasristi*.

12. The Three Avasthas.

Jagrat Avastha (Walking State).

139. The state of waking consciousness does not exist either in dream or sleep. Therefore, it is illusory. Reality always exists in all conditions or states.

140. The individual soul (*Jiva*) is called awake as long as it is connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—apprehends those external objects, and identifies itself with the gross body, which is one of those external objects.

141. The difference between the waking and the dreaming states consists in this, that in the waking condition the mind depends on the outward impressions, while in the dreaming state it creates its own impressions and enjoys them. It uses, of course, the materials of the waking hours. *Jagrat* state is only a long dream (*Dirgha Swapna*).

Swapna-Jagrat.

142. *Manorajya* (building castles in the air), recollection of the events and things of dream, recollection of things long past in the waking state are all *Swapna-Jagrat* (dreaming in the waking state).

Swapna Avastha (Dreaming State).

143. When the mind enters the *Hita nadi* which proceeds from the heart and surrounds the great membrane round the heart, which is as thin as a hair divided into thousand parts, and is filled with the minute essence of various colours of white, black, yellow, and red, the individual soul or *Jiva* (ego) experiences the state of dream (*swapna avastha*).

144. You dream that you are a king. You enjoy various kinds of royal pleasures. As soon as you wake up, everything vanishes. But you do not feel for the loss because you know that the dream creatures are all false. Similarly even the waking consciousness if you are well established in the idea that the world is a false illusion, you will not get any pain.

145. When you know the real *tattva* (*Brahman*), the waking consciousness also will become quite false like a dream. Wake up ! and Realise, my child !

146. There is temperamental difference. Some rarely get dreams. A *Jnani* who has knowledge of the Self will not have any dream.

147. During dream you see splendid, effulgent light. Where does it come from ? From *Atma*. The light that is present in the dream clearly indicates that *Atma* is Self-luminous (*Svayam Jyoti, Sva-Prakasa*).

148. When modified by the impressions which the external objects have left, it (the *Jiva*) sees dreams.

149. In dream state the senses are quiet and absorbed in the mind. The mind alone operates in a free and unfettered manner. The mind itself assumes the various forms of bee, flower, mountain, elephant, horse, river etc. The seer and the seen are one.

Sushupti Avastha (Deep Sleep).

150. The consciousness is continuous. You feel you have existed even during sleep as soon as you are awake. You feel that you exist always.

151. When the mind enters the *Puritat nadi*, the state of deep sleep sets in.

152. This is the way to reduce your sleep. For the first four months go to bed at 11 p.m. and get up at 4 a.m. Have sleep for five hours. For the next four months go to bed at 12 p.m. and get up at 4 a.m. Have sleep for 4 hours. For the next four months go to bed at 1 a.m. and get up at 4 a.m. Have sleep for 3 hours.

153. In *Dridha Susupti* (dreamless sleep) you have a cessation of empirical consciousness. The self continues to exist, though it is bereft of all experiences. There is no play of the mind in this *Avastha* (state). There is neither *Raga* nor *Dvesa* (attraction or repulsion, like or dislike). The mind gets *Laya* into its cause. *Manolaya* (involution of the mind) takes place. There is no play of the *Indriyas* (organs, senses) too. This state of profound sleep is not a complete non-being or negation for such a hypothesis conflicts with the later recollections of a happy repose of sleep. *Vedantins* build their philosophy around this *Avastha*. This state gives them the clue to the non-dual state (*Advaitic* state). A careful study of the three state (*Jagrat, Swapna* and

Susupti) waking, dreaming, and sleeping is of immense practical use for the clear understanding of the *Vedanta*.

154. "Where was the spirit whose nature is like knowledge at the time when one profoundly sleeps? When the spirit whose nature is like knowledge thus profoundly slept, then the ether in the midst of the heart, drawing in, together with the knowledge of the senses slept therein in the ether. When the spirit draws in that (knowledge of the senses), then he sleeps indeed. Thus life is drawn in, speech is drawn in, the eye is drawn in, the ear is drawn in and the mind is drawn in." Ajata Satru to Gargya in *Brihadaranyaka Upanisad*. Chap. II. 1st *Brahmana*. 16.

155. In sleep the mind is in a subtle state. The *vrittis* have also assumed a subtle state. But in *Adwaita* (*vedantic*) *Nistha* there is no mind. There is no universe. The world sinks down in *Brahman* (*Prapanchopasaman*) (*Vide Mandukya Upanisad* II. *Mantra* 1).

156. In dreamless sleep there are no thoughts, and hence there is no world, too. In waking and dreaming states there is the play of the thoughts and hence the world as well.

157. Sankara observes that the phenomena of duality caused by the action of the mind are present in the waking and dreaming states only but absent in deep sleep state. We taste the nature of Absolute Bliss

in dreamless sleep, where a man is cut off from the distracting world. It is the mind (lower *manas*) that creates differences, distinctions, duality and separateness. If this mind is destroyed by increasing the *Sattva* and *Ahangraha Upasana*, then you will feel oneness everywhere (*Sarvatmabhava*). This needs continuous and strenuous efforts on the part of the *sadhakas*.

158. When, on the cessation of the two limiting adjuncts (*i. e.*, the subtle and the gross bodies) and the consequent absence of the modifications due to the adjuncts, it is in the state of deep sleep, merged in the self, as it were, then it is said to be asleep.

159. "When a man sleeps here, then my dear, he becomes united with the *Sat*, he is gone to his own self. Therefore they say of him, "He sleeps (*Swapiti*), because he is gone to his own (*swam apiti*)."

Chhandogya Upanisad:

13. Theory of Perception.

160. According to the adwaitic theory of perception, it is the *Chaitanya* within us that makes perception possible. The *Chetana* within us unites with the *Chetana* in the object, and the result is perception. It does not follow from this that the mind and the senses are useless. The senses are necessary for the adaptation of perception to their approximate things. From the soul's essential nature being intelligence, it does not follow that the senses

are useless, for they serve the purpose of determining the special object of each sense.

14. Theory regarding World.

161 Mr. Narain, my friend, who is standing before me is my own mental creation. Even this world is my own mental creation.

162 According to the idealistic theory, there is no world at all in reality. It is all mere mental imagination. This is *Vijnanavada* of the Buddhists.

163. According to the realistic theory, the world is a solid reality. Even the dualistic school of Madhva and *Visistadwaita* school of Ramanuja and *Rajayogic* school of Maharsi Patanjali hold that the world is real (*Jagat satyam*).

164. A finite mind that is gross and conditioned by time, space and causation cannot comprehend the why and how of the universe, a question that is transcendental. The question has never been answered by anybody, by any *Sastra*, by any sage or *Acharya*. Do not rack your mind on this point. You can never get a solution for this problem. It is *Mouja* of *Brahman* to create this universe. It is His *Lila-Vilasa*. It is His *Maya*. It is His *Swabhava*.

15. Mind and Food.

165. Subtlest part of food reaches upward to the heart and thence entering the arteries called the

Hita', and thereby bringing into existence the aggregate of the organs of speech, and being changed into the form of the mind, it increases the mind. And thus the mind being increased by food is material and not eternal as held by the *Vaisesikas*.

166. A *Jijnasu* (spiritual aspirant) should strictly give up meat, fish and alchoholic drinks, as these make the mind coarse and produce excitement in the mind.

167. The *Upanisadic* philosophers believed that the mind depends upon the food for its formation. The mind is manufactured out of the food that we take. "The food that we take is transferred in three different ways ; the gross or the heaviest part of it becomes the excrement ; that of medium density is transformed into flesh and the finest part goes to form the mind." *Chhandogya Upanisad*, Ch. VI. Sect V. 1. "Just as in the churning of curds, its fine particles rise up and are transformed into butter, so when food is consumed, the subtlest part rises up and is transformed into mind." *Ibid* Ch. VI. Sect. VI. 1-2. Later, even in the days of the *Bhagvadgita* we find that the three different mental temperaments, the *Sattvic*, the *Rajasic* and the *Tamasic* were supposed to be due to the three different kinds of food that we eat (xvii. 8. 10). When the quality of the mind depends upon the quality of the food taken, it is natural to insist in the interest of the highest morality upon a kind of *Sattvic* regimen of diet for those aspirants who lead a contemplative life and

householders who are attempting to lead a spiritual life in the world :

आहारशुद्धौ सस्वशुद्धिः ।

सस्वशुद्धौ ध्रुवा स्मृतिः ।

स्मृतिलाभे सर्वग्रन्थीनां विप्रमोक्षः ।

"When the food is pure, the whole nature becomes pure ; when the nature becomes pure, the memory becomes firm and when a man is in possession of a firm memory, all the ties are severed."

Chhandogya Upanisad, Chap. VII. Sect. XXVI. 2.

It was because Narada had his impurity destroyed that the venerable Sanatkumara pointed out to him the way beyond darkness. The way which leads up beyond darkness, therefore, must be sought for in the purity of food which involves in its train the purity of mind.

168. The mind is made out of the subtle essence of food. So it is attached to those persons from whom it receives the food. If you live with a friend for a couple of months and take food with him, your mind gets attached to that friend who feeds you. That is the reason why a *Sannyasi* lives on *Madhukari Bhiksha* from three to five houses, avoids attachment and travels from village to village. He is not allowed to stay for more than a day in a village during his *parivrajaka* life (wandering itinerant). A *paramahansa's* mind (who thus lives on alms) is as clean as the Ganges water and is absolutely free from

attachment of any kind. ATTACHMENT BRINGS BONDAGE. Attachment is death. Attachment is the root of all evils.

16. Mind is World.

169. Mind is *Maya*. Mind is world. When the mind is purified a hole is formed in the centre through which purity, light and knowledge flow from *Brahman*.

170. This universe is no other than the mind itself. What you call world in the mind only (*Manomatra Jagrat, Manokalpita Jagrat*). The self light of *Parabrahman* alone is appearing as the mind or this motley universe.

171. The happiness and misery experienced in this world are caused by the working of the mind. The three worlds are created for the pleasures and pains of the mind. Suspension of the mental activity will cause the three worlds to disappear with their misery. By controlling the mind all occult powers are acquired. If the mind is not controlled, all else become useless and painful.

172. "Mind is greater than speech. Just as the closed first holds two *Amalaka* or two *Kola* or two *Aksa* fruits, so does the mind hold speech and name. When a man is minded in his mind to read the Vedas he reads them. And when a man is minded to perform actions he performs them ; when he is minded to desire sons and cattle he desires them ; and when

he is minded to wish for this world and the next, he wishes for them. Mind is indeed the self, mind is the world, mind is *Brahman*. Meditate upon the mind (मनो ब्रह्मा मनो हि लोको मनो हि ब्रह्म मन उपास्वेति).” *Chhandogya Upanisad*, Chap. VII. Sects. 3, 1.

173. The *abhava* of *Jagrat* (non-existence of the world) or its *nasa* (destruction) does not mean the annihilation of mountains, lakes, trees, and rivers. When your *nischaya* (determination) that this world is *mithya* (unreal, illusory) gets stronger and stronger and when you are well-established on this idea that this world is illusory like *mrigatrisnika* (mirage), this alone is destruction of the world.

174. This legerdemean of the world is enacted by the mind and the mind alone—‘मनोमात्रजगत्’. This universe is no other than the mind itself. The Self-light of *Parabrahman* alone is appearing as the mind or this universe. Mind is *Prajna-Sakti*. Matter is *Bhuta-Sakti*. *Prana* is *Kriya-Sakti* of *Brahman*. Everything belongs to *Brahman*. In reality there is no *Jiva*. There is *Brahman* only.

175. This universe is like a *swapna* in *Jagrat*. Just as there is the image in the mirror, this world is a big image in the mind-mirror. The mind is like a big *chaddar* (thick cloth) painted with various pictures.

176. The play of the mind, arising out of *chaitanya* (pure consciousness) constitutes this universe. There is neither painter nor canvas nor any materials for

painting such as brushes, dishes, oil, powder etc. The picture of the universe appears depicted on the spotless *Jnana-akasa* (knowledge-space).

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177. *Viksepa-Sakti*, one of the powers of *Maya* operates both in the *Jagrat* and *Svapna* states. Names and forms arise owing to the *Viksepa* force. The whole world is projected on account of this power only. In sleep it disappears.

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178. The mind manifests itself as the external world. The mind is subjectively consciousness and objectively it is this universe.

179. If the mind, which is instrument of knowledge, perception and activity, vanishes, with it disappears this subjective world also.

180. This *manas* which expands through *sankalpas* and *vikalpas* is generated with *Brahman* as its cause. Through its *sankalpas* *Ahankara* is generated. All the universes which appear only through *manas* are no other than its modes. This universe appears to be real through *manas* only.

181. *Maya* is mind. The workings of the mind are nothing but the workings of *Maya* itself. Attraction or attachment in the mind towards forms is *Maya*. Identification of one's own self with the mind is *Maya*.

182. The motion or vibration of *prana* moves the mind. The movement of the mind generates the universe. *Nama-Rupa* (names and forms) manifest themselves.

183. All the universes with their heterogeneity, though really *Atma-Jnana*, shine as worlds only through your illusory mind like the blueness of the sky which is really non-existent.

CHAPTER II.

1. Shuddha Manas.

184. *Suddha manas* (pure mind) is *Brahman* itself. It is an embodiment of purity itself.

185. All lofty aspirations, pure compassion, all-embracing tendencies and pity all go a long way in increasing the *Sattvic* material of the mind. The higher *manas* is developed.

186. A stainless mind can be judged through speech, face and eyes. Through these expressions can the opinion be formed whether a person has stainless mind.

187. Your real enemy is this impure mind only which is full of delusion *trishnas*, *vasanas* and host of other impurities. Destroy the lower *Asuddha* (impure) *Manas* through the higher, *Suddha Manas*. Then and then alone will you get eternal, infinite, peace and bliss of *Atma*. Then alone will you become a *Jivanmukta*.

188. *Sattvic* minds and *Rajasic* minds move in diametrically opposite directions. A *sattvic* mind likes solitude, silence, simple living, high thinking, study of spiritual books, philosophical discussions,

concentration of mind and company of *sādhus*, *mahatmas*, and *sannyasins*. A *rajasic* mind likes crowded cities, much talking, luxurious life, low thinking, the company of women, study of romantic novels, eating dainty dishes and selfish works.

189. As one iron shapes another iron, the pure mind of a person which makes efforts in the virtuous path should correct and mould his impure mind.

190. If the lower mind is done away with through the higher mind alone, then only will you have eternal happiness and peace. Then alone will you attain *Moksa*, Supreme Knowledge and perennial Bliss.

191. In this ocean of *samsara*, desires are the crocodiles. Kill them as soon as they arise on the surface of the mind. Do not yield to them. Do not become despondent under your trials. Make friendship with the pure *Sattvic* mind, and destroy the impure mind with the help of the pure mind. Make your mind rest in the blissful *Atma*. The desires should be crushed the very moment they arise in the mind, by discrimination and dauntless, indefatigable efforts.

192. There is the lower mind filled with passion. There is the higher mind filled with *Sattva* (purity). There are two minds. You will have to make it into one—*Sattvic* mind only, if you want to meditate.

193. The thought itself must be calm and unruffled. Then only you can draw inspirations. In such conditions only benign influences can be thrown

down into the lower mind from the higher. In such calm mental states, you can hold communion with God. Planning, angry and depressed moods all disturb the mind and act as stumbling blocks to God-Realization.

194. Higher desires, noble aspirations, lofty ideals, true religious feeling, mercy, sympathy, pure unselfish love, devotion, *vichara*, (Atmic enquiry), inspiration, genius all come from the higher, pure sattvic mind. You will have to develop this part of mind by annihilating the lower, impure, instinctive mind. Sattvic mind unifies. Instinctive mind separates and divides.

195. There are two kinds of mind. *Suddha Manas* and *Asuddha Manas*, i. e. pure mind and impure mind. There are two kinds of *Buddhi* also. *Vyavaharic Buddhi* and pure *Buddhi*. There are two kinds of *Aham* or *Ahankara viz.*, *Suddha Aham* which identifies with *Brahman* (*sat-chit-ananda*) and *Asuddha Aham* which identifies with the body. There are two kinds of *sankalpa* (resolve, conation) viz., *Suddha sankalpa* (thoughts of God) and *Asuddha sankalpa* (thoughts of body and the world).

2. Ashuddha Manas.

196. The enemy of *Atma* is this impure mind, which is replete with excessive delusion and a host of thoughts. Lest this enemy of mind should spoil you in diverse ways through the "enjoyments" of

the many "pleasures" in this world, slay it in the hope of getting eternal bliss and spiritual illumination.

197. A goldsmith converts 10 carat gold into 15 carat gold by adding acids and burning it several times in the crucible. Even so, you will have to purify your sensuous mind through concentration and reflection on the words of your spiritual preceptor and the *Upanishadic* sentences, meditation, *Japa*, or silent repetition of the name of the Lord etc

198. A dirty mirror produces a dirty image. A clear mirror gives a clear image. People with a dirty mind judge others according to their own standard of judgment and thereby commit serious blunders. If they see even a good, moral man, passing along the road with a woman, at once they will entertain some strong suspicion and scandalise him then and there. They have no other work besides scandal-mongering. Pitiable indeed is the lot of such people. Once a son of a peasant was drinking some cold water with his mother in a lonely place during their journey to a neighbouring village. Another traveller suspected that these were immoral people and were drinking liquor. Later on, when he found out the truth, he repented very much. Therefore be careful in your judgment of others.

199. Sensual enjoyment brings on diseases and destroys the power of discrimination (*viveka*). It makes the mind *malina* (impure). Therefore shun

visayabhoga (sensual enjoyment). Try to realise the Self within wherein lies eternal Bliss and Immortality.

200. Instinctive mind is the lower impure *Kama manas* with desires, passions and appetites. The vast majority of persons have this instinctive mind only. Even the so-called civilized and educated persons live on the plane of this instinctive mind. Their senses are very sharp and acute and they run after more refined things for their sense-gratification. They identify themselves with the physical body and the senses. They have no idea of the subtle *Atma* which is entirely distinct from the body and the *Indriyas*. Their 'I' is the physical, gross body only though they know that there is a mind.

The *Asuddha manas* which creates *Asuddha sankalpa*, the *Vyavaharic buddhi* and *Asuddha ahankara* all these three form a vicious circle. These three work in co-operation. The seed of the mind is *Ahankara*. Mind is a bundle of thoughts. Of all thoughts the 'I' thought is the root thought. It is the first thought also that emanated from the mind. *Buddhi* is the basis of *Ahankara*. It is *Buddhi* that forces you to identify yourself with the physical body. It is *Buddhi* that creates differences (*bheda*) and *Nana bhava* (the idea of many in the world).

3. Vritti and Mind-Ocean.

201. The *chitta* is the mind stuff. It is the mental substance. *Vritti* or thought-wave is a

modification of that mental substance. It is a process. Just as waves and bubbles arise from the surface of the ocean, so also these *vrittis* arise from the surface of the mind-ocean. Just as rays emanate from the sun, so also these mental rays (modifications of *vrittis*) emanate from the mind-sun. Just as the sun merges itself in the horizon at the sunset by collecting all its rays, so also you will have to merge in that Sun of suns, Absolute Consciousness, Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself.

202. Be silent. Enter silence. Silence is *Atma*. Silence is *Brahma*. Silence is centre. Silence is the *Hridaya Guha* (heart-cave). When the mind is controlled fully, *vrittis* cease, when all the modifications subside, you enter into the silence then and then alone. Realize this, this very moment. Feel the Divine Glory and *Brahmic* splendour now by closing the eyes, by drawing the *Indriyas*, by stilling the mind, by silencing the thoughts, by sharpening the intellect, by purifying the *chitta* by meditating on OM, by chanting OM with *bhava* (feeling). Keep up the continuity of *Brahmic* Consciousness throughout the 24 hours. Have an unceasing flow of *Atmic* Consciousness. This is very, very important. This is a *sine qua non*. This is a great *desideratum*.

203. Wherefrom does a *vritti* arise? From the *chitta* or mind. Why does a *vritti* arise? It is *Swabhava* of *Antahkarana*. What is its function? It causes *Avaranabhanga* (removes the veil of *sthula*-

avidya that envelops the objects). It helps the evolution of a man till he attains perfection (*Jivanmukti*).

204. It is not the object that binds you. It is *vritti* and identification (*Tadatmya-sambandha*) with the *vritti* that causes attachment and bondage.

205. It is *vritti* that opens the *Kundalini* in a *Jnani* in the *Ajnachakra* and joins it in *Sahasrara*. This is one path.

206. Through its own efforts, the mind assumes the shape of any object it concentrates itself upon. It thinks of a woman, it assumes the shape of a woman. This is termed *Vritti tadakara*. If it thinks of God or *Brahma*, *Brahmakara vritti* develops. In the former case, *rajas* (passion) will be infused into the mind, while in the latter, *sattva* (purity) will be infused.

207. If you keep lemon juice or tamarind juice in a golden cup it is not spoiled or tainted. If you keep it in a brass or copper vessel, it is at once spoiled and rendered poisonous. Even so, even if there are some *Visaya-vrittis* (sensual thoughts) in the pure mind of a person, they will not pollute him and induce *Vikara* (sensual excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them, when they come across sensual objects.

208. In a big, surgical clinic, the assistant surgeon allows only one patient to enter the consultation room of the senior surgeon for examination. Even so, the mind allows one idea only to enter the mental factory at a time through the mind door (*Manodwara*). The sub-conscious mind brings to the threshold of the conscious mind during an act of *smṛiti* (memory) the right thing at the right moment suppressing all others. It serves the part of a censor and allows only relevant memories to pass by. What a wonderful mechanism it is ! Who is the driver for these dual minds ? Who created these ? What a magnanimous Being He must be ! My hairs stand on their ends when I think of Him ! My pen quivers when I write. Don't you like to dwell with Him ? What a great privilege and joy it is to be in communion with Him !

209. According to *Rajayoga* of Maharsi Patanjali, *Pramāṇa* (right notion or right proof), *viparyaya* (misconception), *vikalpa* (fancy or imagination), *nidra* (sleep), and *smṛiti* (memory) are the five mental *vṛttis* or mental functions. If these five mental functions are suppressed, the suppression of desires and other functions will follow.

210. From *manovṛtti* you must jump to *viveka-vṛtti*. *Manovṛtti* concerns *Manomāya-kōśa*. *Viveka-vṛtti* belongs to *Vijñānamāya-kōśa*. By developing the *Vijñānamāya-kōśa*, *manovṛttis* are conquered. From *Viveka-vṛtti* you must jump to *Sakṣi-vṛtti*. From *Sakṣi-vṛtti* you must jump to *Akṣandākara-vṛtti*.

From *Akhandakara-vritti* you must jump to *Akhandakarasa* which is *Brahma-swarupa*. This is *Kaivalya* or final goal of life.

211. *Vrittis* are modifications of the mind. They are the effect of *avidya*. When *avidya* is destroyed by *Jnana*, *Vrittis* get absorbed in *Brahma (Laya)*, just as water thrown in a heated pan is absorbed in the pan.

212. Anger clouds understanding. Even if you have forgotten the feeling of annoyance, it lurks in the mind in a dormant form. The effect is there for some time. If you renew a number of times the same kind of thought of jealousy, envy, or hatred about the same person, the effect lasts longer. Repetition of angry feeling intensifies hatred. Mere ill-feeling develops into intense malice, "by repetition of anger. When the mind is violently agitated you cannot understand a passage of a book clearly. You cannot think properly and clearly. You cannot write a letter with a cool mind. Anger spoils the brain, nervous system and blood.

213. Prejudice makes the mind and brain callous. The mind cannot think truly. Prejudice is like an open sore on the physical body through which the will-power of the man is leaking. Be liberal or catholic in your views. You must give a place for every school of philosophy and every religion. A particular religion suits a particular nation according to the stage of evolution, temperament and capacity

of the people. Arya Samaja, Brahmo Samaja, New Thought movement, Occultism and cults of various kinds and denominations serve their own useful purpose. Prejudice is only unreasonable dislike. You must remove it by efforts and right thinking.

214. Prejudice or unreasonable dislike, prepossessions and intolerance are three undesirable *vruttis* in the mind. Prejudice makes the mind callous. It is a kind of mental sore. If you have prejudice against Mohammedans, you cannot understand the teachings of Mohammed in the Koran. The brain and the mind will not harmoniously vibrate to receive the spiritual ideas of Koran, because the prejudice has rendered the mind callous. Intolerance is narrow-mindedness on account of some narrow beliefs, convictions and views. You must be extremely detached and sober in your views. Your mind will be greatly disturbed through intolerance. Even though your views are diametrically opposite to the views of others, you must have perfect tolerance. A man of tolerance has an expanded heart. Tolerance brings lasting peace.

215. Self-sufficiency is a peculiar modification in the mind. It is the effect of vanity, pride and *Dambha*. It is a *Rajoguna vrutti*. Remove it by right thinking, *vichara* and practice of the opposite virtue, humility.

4. Thought-Power.

216. If you entertain healthy thoughts, you can keep good health. If you hold on sickly thoughts.

in the mind, thoughts of diseased tissues, thoughts of weak nerves, thoughts of improper functioning of organs or viscera, you can never expect good health, beauty and harmony. I have to reiterate once more that the body is the product of the mind. If you hold on vigorous thoughts in the mind, then the physical body also will be vigorous.

217. If you entertain thoughts of hatred you are really a murderer of that man against whom you foster thoughts of hatred. You are your own suicide, because these thoughts rebound upon you only.

218. The stronger the thoughts, the earlier the fructification.

219. It is difficult to explain the detailed workings of a thought and *karma*. Every *karma* produces two-fold effects, one on the individual mind, and the other on the world.

220. Every change in thoughts is accompanied by vibration of its matter (mental). Thought as force needs a special kind of subtle matter in its working.

221. Evil thoughts of all kinds befoul and injure the mind and if persisted in, will become veritable diseases and maimings of the mind, incurable during the period of life.

222. A man forms his own character, becoming that which he thinks. He makes the circumstances of his future life by the effect of his actions upon

others. If you think nobly you shall gradually make for yourself a noble character, but if you think basely, a base character will be formed. Man is created by thought : that which he thinks upon in one life he becomes in another.

223. If the mind dwells continually upon one train of thought, a groove is formed into which the thought-force runs automatically, and such a habit of thought survives death and since it belongs to the ego, is carried over to the subsequent earth-life as a thought-tendency and capacity.

224. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes one a thief in a later earth-life, while, hatred and revenge, secretly cherished are the seeds from which the murderer springs. So again, unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is a friend to all creatures.

225. The expansion of this mind alone is *sankalpa* : and *sankalpa* through its power of differentiation generates this universe. Divest yourself of all *sankalpas* and be a *Nirvikalpa*. You will be then in perfect peace and joy.

226. Every action has a past which leads up to it. Every action has a future which proceeds from it. An action implies a desire which prompted it and a thought which shaped it. Each act is a link in an

endless chain of causes and effects, each effect becoming a cause and each cause having been an effect ; and each link in the endless chain is welded out of three components—desire, thought and activity. A desire stimulates a thought ; a thought embodies itself in an act.

227. "As a man thinketh, so he is." "Man is created by thought ; what a man thinks upon, that he becomes." If you meditate on courage, you shall work courage into your character. So with purity, patience, unselfishness and self-control. Steady persevering thought sets up a definite habit of the mind and that habit manifests itself as a quality in the character. You can build your character as surely as a mason can build a wall, working with and through the law.

228. The thread of thought has woven into mental and moral qualities and these qualities in their totality form what we call character.

229. The first step towards a deliberate creation of character lies then in the deliberate choosing of what we will think, and then of thinking persistently on the quality chosen. Ere long there will be a tendency to evince that quality ; a little longer, its exercise will become habitual. Thought makes character. You spin the thread of thought into your destiny.

230. Thought is a great force. It has got tremendous power. It becomes a matter of great

moment to know how to use this power in the highest possible way and to the greatest possible effect. This can best be done by the practice of meditation.

231. You can aid a friend in trouble by sending him thoughts of comfort, a friend in search of Truth by thoughts clear and definite of the truths you know. You can send into the mental atmosphere thoughts which will raise, purify and inspire all who are sensible to them.

232. A mind tenanted by evil thoughts acts as a magnet to attract like thoughts from others and thus intensifies the original evil.

233. Evil thoughts thrown into the mental atmosphere poison receptive minds. To dwell on an evil thought gradually deprives it of its repulsiveness and impels the thinker to perform an action which embodies it.

234. While electricity travels at the rate of 186000 miles per second, thoughts virtually travel in no time, their speed being as much faster than electricity as their vehicle *manas* is finer than ether, the medium of electricity.

235. What is the possible medium through which thoughts can travel from one mind to another? The best possible explanation is that *manas* or mind-substance fills all space like ether and it serves as the vehicle for thoughts, as *Prana* is the vehicle for

feelings, ether is the vehicle for heat, light and electricity and air is the vehicle for sound.

236. If we throw a piece of stone in a tank or a pool of water, it will produce a succession of concentric waves travelling all around from the affected place. The light of a candle will similarly give rise to waves of ethereal vibrations travelling in all directions from the candle. In the same manner, when a thought (whether good or evil) crosses the mind of a person it gives rise to vibrations in the *manas* or mental atmosphere, which travel far and wide in all directions.

237. A good thought is thrice blessed. First it benefits the thinker by improving his mental body (*Manomaya-kosa*). Secondly it benefits the person about whom it is entertained. Lastly it benefits all mankind by improving the general mental atmosphere.

238. An evil thought on the contrary is thrice cursed. First it harms the thinker by doing injury to his mental body. Secondly it harms the person who is its object. Lastly it harms all mankind by viciating the whole mental atmosphere.

239. It is not sufficient that your thoughts are not bad. You must transmute bad thoughts into good thoughts. This is the first part of your *Sādhana*. You must make them helpful thoughts. When they are sent out they must be capable of doing immense

good and benefit to the suffering humanity and your neighbours.

240. Think clearly. Clarify your ideas again and again. Introspect in solitude. Purify your thoughts to a considerable degree. Silence the thoughts. Don't allow the mind to bubble. Let one thought-wave rise and settle down calmly. Then allow another thought to enter. Drive off all extraneous thoughts that have no connection with the subject matter you are handling at the present moment.

241. In broadcasting a singer sings beautiful songs at Calcutta. You can hear them nicely through the radio set in your own house at Delhi. All messages are received through the wireless. Even so, your mind is like a wireless machine. A saint with peace, poise, harmony and spiritual waves sends out into the world thoughts of harmony and peace. They travel with tremendous lightning speed in all directions and enter the minds of thousands and produce in them also similar thoughts of harmony and peace. Whereas a worldly man whose mind is filled with jealousy, revenge and hatred sends out discordant thoughts which enter the minds of thousands and stir in them similar thoughts of hatred and discord.

242. Thoughts of sin haunt the minds of some persons. They do not know how to divert their minds. They become prey to these 'haunting thoughts'. Virtue and sin are relative terms. They are creations of the mind. *Japa* of God's Name, charity and fasting will destroy at once any amount

of sin. Why are you afraid? Even the worst sinner can attain salvation, can become holy of holies. What was the state of Valmiki, Jagai and Madhai, and Ajamila in the beginning? Were they not rogues of the first water? Repeat OM, Rama and assert boldly 'I am pure now', 'I am holy now.' Where is the room for despair? *Nil desperandum.*

243. If you think again and again on impure things, an evil thought gains new strength by repetition. It gets the force of momentum. You must drive them immediately. If you find it difficult to do so, entertain counter good, sublime thoughts of God. Then they will die by themselves. This is easier than the former method. By repetition of God's Name thousands of times daily, good thoughts gain new strength by each repetition. By repeating '*Aham Brahma Asmi*' 1000 times daily the idea that you are the spirit (*Atma*) becomes stronger. The idea that you are the body becomes weaker and weaker.

244. If you send out a loving, helpful thought to another man, it leaves your brain, goes directly to that man, raises a similar thought of love in his mind and returns back to you with redoubled force. If you send out a thought of hatred to another man, it hurts that man and hurts you also by returning back to you with redoubled force. Therefore, understand the laws of thought, raise only thoughts of mercy, love and kindness from from your mind and be happy always. Thoughts are your own real

children. Be careful of your progeny of thoughts. A good son brings happiness, name and fame to the father. An evil son brings infamy, discredit to his father. Even so, a noble thought will bring happiness and joy to you. An evil thought will bring misery and trouble to you. Just as you rear up your children with great care, so also you will have to rear up good, sublime thoughts with great care.

245. You should learn the method of sending out helping, loving thoughts to others and the whole world at large. You should know how to remove distraction and collect all thoughts and send them out as a battalion of helpful forces to do good to the suffering humanity. Thought transference is a beautiful science. It is an exact science.

246. Just as the flowing Ganges brings joy and coolness to those who live on its banks, so also your strong thoughts of love and peace must flow out as a healing stream to bring solace, peace, and glee to those persons whose minds are filled with care, worry, anxiety, tribulation, affliction etc.

247. Thought is a great force. Thought moves. Thought creates. You can work wonders with the power of thought.

248. If a *Yogi* whose thought is very powerful speaks one word, it will produce tremendous impression on the minds of others.

249. A man who speaks the Truth and has moral purity has always powerful thoughts.

250. One who has controlled anger by long practice has tremendous thought power.

251. Just as energy is wasted in idle talk and gossiping, so also energy is wasted in entertaining useless thought. Therefore you should not waste even a single thought. You must conserve all thought-energy and utilise it for meditation and helpful service to humanity.

252. Thought is very contagious. Keep a good and honest man in the company of a thief. He will begin to steal. Keep a sober man in the company of a drunkard. He will begin to drink.

253. Thought is subtle matter. Every thought has got weight, shape, size, form and colour. A spiritual thought has yellow colour. A thought charged with anger and hatred is of a dark red colour. A selfish thought has a brown colour and so on. A *Yogi* can see directly with his inner *Yogic* eye all these thoughts.

254. Even some good-natured householders entertain some occasional good thoughts and send out into the world some helpful thoughts. This is not sufficient for an aspirant in the path of Truth. A continuous stream of helpful thoughts must gush out from his mind. It must be a perennial healing stream of loving, helpful thoughts. He must

be able to charge groups of twenty persons, masses of hundreds and thousands with love, joy and cheerfulness. He must stir them with a mere glance and a few sweet, powerful words into enthusiasm, high spirits and exalted moods and exhilaration. That is spiritual strength, willforce (*Atma-bala*).

255. Most of your thoughts are not well-grounded. They come and slip away. They are therefore vague and indefinite. The images are not clear, strong and well-defined. You will have to reinforce them by clear, continuous and deep thinking. Through introspection and meditation you will have to clarify your ideas. Then confusion will vanish. The thoughts will get settled and well-grounded.

256. Like attracts like. This is a law in Nature. This law operates in the thought world also. People of similar thoughts are attracted towards each other. That is the reason why the maxims run as follows: 'Bird of the same feather flock together. A man is known by the company he keeps. A doctor is drawn towards a doctor. A poet has attraction for another poet. A songster loves another songster. A philosopher likes another philosopher. A vagabond likes a vagabond.'

257. When you send out a useful thought to help others, it must have a definite positive purpose and aim. Then only it will bring out the desired effect. Then only that thought will accomplish a definite work.

258. Thoughts are like things. Just as you hand over an orange to your friend and take it back, so also you can give a useful, powerful thought to your friend and take it back also. You must know the right technique to handle and manipulate a thought. The science is very interesting and subtle. The thought world is more real relatively than this physical universe.

259. Thinkers are very few in this world. Most of us do not know what right thinking is. Thinking is shallow in the vast majority of persons. Deep thinking needs intense *Sadhana* (practice). It takes innumerable births for the proper evolution of the mind. Then only it can think deeply and properly. *Vedantic Sadhana* (*Manana*, reflection) demands a sharp intellect. Hard thinking, persistent thinking, clear thinkings, thinking to the roots of all problems, to the very fundamentals of the situations, to the very presuppositions of all thought and being is the very essence of *Vedantic Sadhana*. You will have to abandon an old idea, however strong and ingrained it may be, when you get a new, elevating idea in its stead. If you have no courage to face the results of your thinking, to swallow the conclusions of your thinking, whatever they may mean to you personally, you should never take the trouble to philosophise. Take up to devotion. Independent and original thinking is resorted to by the *Vedantis*.

260. You have entirely in your own hands to determine the order of thought you entertain and

consequently the order of influences you attract and are not near willowy creatures of circumstances, unless indeed you choose to be.

261. The great law that 'Like attracts like' is ever operating. You are continually attracting from this side of life influences and conditions to those of your own thoughts and lines.

262. The power of thought is very great. Every thought of yours has a literal value to you in every possible way. The strength of your body, the strength of your mind, your success in life and the pleasures you give to others by your company all depend on the nature and quality of your thoughts. You must know thought-culture.

263. Every evil thought is as a word drawn on the person to whom it is directed.

264. Carry any kind of thought you please about with you and so long as you retain it, no matter how you roam over land or sea, you will unceasingly attract to yourself knowingly or inadvertently, exactly and only what corresponds to your own dominant quality of thought. Thoughts are your private property and you can regulate them to suit your taste entirely by steadily recognizing your ability to do so.

265. Thought is focussed and given a particular direction and in the degree that thought is thus focussed and given direction, is it effective in the work it is sent out to accomplish.

266. '*Like attracts like.*' In the realm of thought people of similar thoughts are attracted to one another. This universal law is continually operating, whether we are conscious of it or not. We are all living so to speak, in a vast ocean of thought and the very atmosphere around us is continually filled with the thought forces that are being continually sent or that are continually going out in the form of *thoughtwaves*. We are all affected more or less by these thought forces either consciously, or unconsciously and in the degree that we are more or less sensitively organized or in the degree we are *negative* and so are open to outside influences, rather than *positive*, which thus determine what influences shall enter into the domain of our thoughts and hence into our lives.

267. *Applied Thinking* applies the mind to the object and *sustained thinking* keeps it continually engaged, rapture brings about the expanding and bliss of the developing mind whose motives for non-distraction have been accomplished by those two kinds of thinking. Meditation can arise when applied and sustained thinking, rapture, bliss and collectedness of mind arise.

268. It is not necessary that a saint should appear on the platform to preach and elevate the minds of people. Some saints preach by example. Their very lives are an embodiment of teaching. Their very sight elevates the minds of thousands. Many draw inspiration from the sight of holy saints. No one

can check the thought vibrations from the saints. Their thought vibrations travel a very long distance, purify the world and enter the minds of many thousands of persons. He who practises *Niskama Karmayoga* in the world purifies himself through disinterested works and he who meditates in a cave in the Himalayas does help the world through his spiritual vibrations. Worldly minded social workers cannot understand this point.

269. The strong thoughts that float in the mind this evening slowly emerge out the moment you rise from your bed in the following morning and materialize.

270. When a thought hovers in the mind, fulfil it. Do not allow it to linger on for a long time. It will frequently recur again and again. It will be a source of great trouble. Whenever a thought flashes out to write a letter to your friend, then and there finish that piece of work. Do not procrastinate it.

271. As soon as you slowly wake up in the morning the first thought that comes in is 'I'. Then comes the memory of the events of previous evening. Then come the thoughts that are to fructify in the course of the day. Watch this carefully.

5. Face : An Index of Mind.

271. Whatever you hold in your mind will be produced in the physical body. Face is the index of the mind. Body is a mould prepared by the mind.

Any ill-feeling or bitterness towards another person will at once affect the body and produce some kind of disease in the body. Therefore be careful in your thinking, in the selection of your thoughts. Always entertain noble, sublime, loving and kind thoughts. You will have harmony, health and beauty.

272. You can read the uppermost thought or dominant thought of a man if you are careful to mark the signs in his face, conversation and behaviour. It needs a little pluck, acumen, training intelligence and experience.

273. In face you can hardly hide your thoughts. You may foolishly think, that you have kept up your thoughts in secret. Thoughts of lust, greed, jealousy, anger, revenge, hatred etc., at once produce their deep impressions on your face. The face is a faithful recorder and a sensitive registering apparatus to register and record all the thoughts that are running in your mind. The face is a polished mirror to indicate the nature of the mind and its contents at a particular time.

274. The eyes which represent the windows of the soul bespeak of the condition and state of the mind. There is telegraphic instrument in the eyes to transmit the messages or thoughts of treachery, cunningness, fraud, pure love, compassion, devotion, depression, gloom, hatred, cheerfulness, peace, harmony, health, power, strength and beauty. If you

have the faculty to read the eyes of others you can read the mind at once.

275. He who thinks that he can hide his thoughts is a dunce of the first water. His position is like that of the ostrich which when chased by the hunters hides its head underneath the sand and imagines that it cannot be seen by any one.

276. Your face is like a gramophonic record or plate. Whatever you think is at once written on your face. Every vicious thought serves as a chisel or needle to write down the thoughts on your countenance. Your faces are covered with the scars and wounds which are made by the vicious thoughts of hatred, anger, lust, jealousy, revenge etc. From the nature of the scar in your face I can at once read your state of mind. I can at once diagnose your disease of the mind.

277. Your thoughts, sentiments, modes and emotions produce their strong impressions on the face. The face is like an advertisement board wherein is advertised what is going on inside the mind.

6. Mahat Tattwa.

278. *Mahattattwa* is the first principle that gets evolved from the unmanifested *Avyakta*. It is the first principle that is manifested first. But it is the last principle that functions on the acquirement of knowledge. *Buddhi* (intellect) operates in the end

and makes *Nischaya* (determination). "This is a pot ; this is a pencil."

279. When the lamp is flickering through wind, you do not see the objects clearly. Even so, when the *Buddhi* (Mind) is flickering or agitated by anger, chaos arises in the *Buddhi*, and you are not able to see and understand things properly. *Buddhi* is all light.

280. The *Vijnanamaya-kosa* is developed by abstract thinking and reasoning, by systematic meditation, *Brahma-chintana*, study of the *Upanisads*, *Yoga-vasistha* and *Brahma-Sutras*.

7. Mind Functions Within The Three Categories.

281. Mind always functions within the categories of time, space and causation. These three categories are mental creations only. A coconut tree is not really twenty feet high. The height is only a mental interpretation. There are vibrations only outside. It is the mind that creates length, breadth, height, thickness, dimensions, void, square etc. A distance of two miles comes out of feeling only. You actually feel that you have walked so much distance. When you transcend the mind all these categories vanish entirely. Annihilate the mind, therefore, through *Brahmavichara*. You will enter a realm of Peace and *Ananda* which is eternal, infinite and causeless (*Parama Karana*).

282. With the destruction of the mind all the three periods of time vanish into nothing.

8. Sankalpas.

283. It is all the *Sankalpas* and *Vasanas* which you generate that enmesh you as in a nest. You become subject to bondage through your own *Sankalpas* and *Vasanas* like a silk worm in its cocoon. Destroy your instinctive mind through discrimination and help of your higher *Sattvic* mind.

284. The thoughts are various and changing. Now good thoughts manifest. Five minutes later vicious thoughts appear. The mind is very fickle and changing. It cannot therefore be the changeless. *Atma* or *Kutastha-Nirvikalpa* (unchanging, rock-seated) *Brahma*.

285. Don't be a miser in renouncing the *Sankalpas*. Why should you not then contemplate silently and secretly in your own heart upon the destruction of the *Sankalpas*? *Sankalpa* only is *Samsara*, its destruction is *Moksa*. Even the throne of a mighty emperor will be regarded as a paltry bubble by those who have destroyed their *Sankalpas*.

286. If with the extinction of the pain-producing *Sankalpas* the mind also is destroyed, then will the thick frost of *Moha* (delusion) affecting you from remote periods dissipate itself. Then like an unobscured sky in the autumnal season, *Brahma* alone

will shine resplendent, blissful, imperishable, non-dual, formless and without birth and death.

287. With the extinction of the base *Sankalpas* there is the extinction of *Avidya* and its effect, mind. *Sankalpa* is pain *Nihsankalpa* is all bliss. Sit alone in a solitary room. Close the eyes. Watch the mind and destroy the *Vrittis* one by one by continuous, energetic efforts. *Asamprajnata Samadhi* will ensue.

288. Now this mind which arises through *Sankalpas* perishes through it alone like a flame of fire which, though fanned by the wind, is yet extinguishable by the same.

289. *Sankalpa* is bondage. *Nihsankalpa* is *Moksa*. When the mind thinks of objects and dwells on them it assumes the shape of those objects. It is termed as *Visayakara Vritti*. When it thinks of *Brahma* or Infinity the *Brahmakara Vritti* is formed. The *sadhaka* should be very vigilant and circumspect in watching the mind and its activities. He must convert *Visayakara Vritti* into *Brahmakara Vritti*. As soon as the mind drops down from *Brahmakara Vritti* into *Visayakara Vritti*, he should again make the mind assume *Brahmakara Vritti*. There is very hard struggle indeed.

9. Vasana.

290. Increase your *Sastra-vasana* in the beginning. Occupy your mind with the study of standard philosophical books. Thereby you can decrease your

Deha-vasana (thought of the body) and *Loka-vaśana* (desire for name and fame, *Kirti*, *Pratistha* etc.). Later on you will have to give up *Sastra-vasana* also. You must entirely devote all your time and energy in meditation and meditation alone.

291. Like a minister obeying the king, the five organs of the body act in accordance with the dictates of the mind. Therefore you should through your own pure mind and proper efforts eradicate the *Vasanas* for objects.

292. *Chapalata* is *Vasana* of a mild type. It lasts for a short time only. There are two kinds of important *Chapalatas*, viz., one *Jihwa-chapalata* of tongue where the tongue wants to eat the various things every now and then. It is a form of morbid appetite. Rich people who lead a luxurious life have this form of *Chapalata*. The other variety is the *Upastha-chapalata* wherein the sex-indriya wants to taste again and again the sexual enjoyment (*Sparsa*).

293. You should rend asunder, the long rope of *Vasanas* tied to the vessels of man, whirled on the ocean of *Samsara*, through enormous efforts on your part.

10. Mind and Body.

294. Intense passion, hatred, long standing bitter jealousy, corroding anxiety, fits of hot temper actually

destroy the cells of the body and induce diseases of the heart, liver, kidneys, spleen and stomach.

295. It is a point worthy to note with care that every cell in the body suffers or grows, receives a life impulse or a death impulse, from every thought that enters the mind, for you tend to grow into the image of that which you think about most.

296. This physical body is the mould, as it were, made by the mind for its own enjoyment, for its out-pouring of its energy and thereby gaining different experiences of this world through the five avenues or or channels of knowledge, the five *Jnana-Indriyas* (organs of knowledge or perception). The body is really our thoughts, moods, convictions and emotions objectified, made visible to the naked eyes.

297. Every change in thought makes a vibration in your mental body and this when transmitted to the physical body causes activity in the nervous matter of your brains. This activity in the nervous cells causes many electrical and chemical changes in them. It is thought activity which causes these change.

298. The body with its organs is no other than the mind. The mind contemplating upon the body becomes the body itself and then enmeshed in it is afflicted by it.

299. All the bodies have their seat in the mind only. Without water can a garden exist? It is the mind which transacts all business and is the highest

of bodies. Even should this gross body be dissolved the mind will assume fresh bodies to its liking very quickly. Should the mind be paralysed then the body will not evince our intelligence.

300. When the mind is turned to a particular thought and dwells on it a definite vibration of matter it set up and the oftener this vibration is caused the more does it tend to repeat itself to become a habit, to become automatic. The body follows the mind and imitates its changes. If you concentrate your thought the eyes become fixed.

301. The body follows the mind. If the mind thinks of falling from a height, the body prepares itself immediately and shows external signs. Fear, anxiety, grief, cheerfulness, hilarity, anger, all produce their various impressions on the face.

302. Violent fits of hot temper do serious damage to the brain cells, throw poisonous chemical products into the blood, produce general shock and depression and suppress the secretion of gastric juice, bile and other digestive juices in the alimentary canal, drain away your energy, vitality, induce premature old and shortens life.

303. Imagine that you hold the whole world in your womb, in the physical ether which is again supported in your own *Swarupa* (*Chinmaya*) body, (*Chidakasa*, *Jnana-vigraha*). Then the ideas of externality and separateness will vanish. There is

nothing outside you. There is nothing outside *Brahma*.

304. During moments of great joy, the severe pain entirely ceases, as the mind is taken away from the body, from the seat of the pain.

305. It is lamentable indeed to note that most of the doctors in the world particularly the allopaths do more harm than good to their patients. They exaggerate the nature of the disease to their patients. They fill their minds with imaginary fears of all sorts. They do not know the power of suggestions and their influences on the minds of their patients. As greed is ingrained in their minds, as the desire to become rich is deeprooted in their minds, they try their level best to extract from their patients as much money as they can. If they say to their patients. 'This disease is nothing. I will make you all right within a couple of hours', who is going to pay them amply ? They give wrong suggestions to their patients 'This is a terrible disease. This is an incurable disease. A dangerous poison, a dangerous microb is lurking in your lungs.' The poor patient spends sleepless nights on account of imaginary fear, on account of a wrong suggestion given by the doctor. Every moment he thinks 'I may die at any moment. The doctor has said that my disease is dangerous and incurable.' He drags a cheerless existence. The worry and anxiety and fear destroy millions of red-blood corpuscles daily. The doctor gives the wrong suggestions to glorify his skill, dexterity in the profession also.

11. Mind and Indriyas.

306. The organ of sight serves as a loving comrade to the organ of taste. The mind is at once tickled at the sight of a yellow colour of the mango. The eye sees a beautiful mango and the different dishes that that are served on the table. At once the glosso-pharyngeal nerves are stimulated. You get good appetite and relish. The food is rendered more palatable. A blind man may not have as good a relish as a man with sharp sight has.

307. There is the elastic theory of the mind. This school of thought says that the mind becomes elastic when several objects come in contact with the various senses and thus puts itself simultaneously into touch with various sense organs or *Indriyas* of knowledge (*Jnana Indriyas*). When the mind comes in contact with one object and one *indriya* it contracts to a point. This theory is exploded and refuted by the *Vedantis* as unsound.

308. There is another school of thought that says that there are different compartments or parts in the mind. One part of the mind connects itself with one sense *indriya*, another part with a second *indriya* and so on. This theory is similarly blown up and discarded by the *Vedantis* as untenable and unsound.

309. Knowledge comes through *Indriyārtha Sannikarsa*, contact with objects. The object comes in contact with the senses. The senses are linked to the mind. The mind is connected to the *Atma*. The

Atma illumines. This is with reference to the physical plane. Knowledge of *Brahma* (Existence or Truth Absolute) comes through feeling and meditation (spiritual *anubhava*, direct perception or *Atmasaksatkara*) wherein the seer, sight and seen merge into the one existence like the bubble in the ocean.

310. Speech is even the sight of the *Purusa*. Speech means here sound, the object of the sense of hearing. When this sense is enlightened reflection is produced in the mind. By the mind effort to obtain external things is made ; for by the mind one sees, one hears. When one at a time at night in the dark cannot distinguish where sound arises, (be it the neighing of horses or the braying of donkeys or the barking of dogs) he resorts there whence speech proceeds.

311. Just as a minister obeys the king, so also the five *Jnana-Indriyas* act in accordance with the dictates of the mind. Mind is a higher power than the *Indriyas*.

312. There are six ways of controlling the *Indriyas*. (1) Through *Vichara*. (2) By will-force. (3) By *Kumbhaka* (retention of breath in *Pranayama*). (4) By *Dama* (restraint). (5) By *Pratyahara* (abstention). (6) By *Vairagya* and *Tyaga*. Perfect control can only be made through *Vichara*.

313. The eyes present before the mind some forms or images. It is the mind that creates good and bad forms. It says 'This is good. This is ugly. This is

beautiful.' Here comes bondage and trouble. Good and bad, ugly and beautiful are pure mental creations. If mind can create, it can destroy also. Similarly the ears bring some sound vibrations before the mind. It is the mind that says 'This is praise. This is censure.' Eyes and ears are not to be blamed at all. They are innocent. Mind causes the mischief.

314. Fleshy eyes are only external instruments (*Karana*) for perception. It is not an organ of vision. The organ of vision is a centre situated in the brain. So is the case with all senses. Mind is connected with the *Indriyas*, the *Indriyas* with the corresponding centres in brain and the centres with the physical organs to the external object. The mind presents the sensation to *Buddhi*: *Buddhi* takes it to the *Purusa* (which is pure spirit, which is Immaterial). Now real perception takes place. *Purusa* gives order back to the motor centres (*Karma-Indriyas* or organs of action) for execution through *Buddhi* and mind. This is the theory of perception according to the *Sankhya* Philosophy.

315. In some persons the sense of hearing is more developed than the sense of sight. Judges have acute hearing. Commander-in-Chiefs have acute sight. The profession itself forces them to develop the particular sense. Blind people have acute sense of hearing. If one *Indriya* is defective, nature compensates by developing more another *Indriya*. One of my friends, knows of a blind man who can feel the nature of the colour by mere touch.

12. Mind and Avidya.

316. There is no *Avidya* outside the mind. The mind itself is *Avidya*. Imaginations and *Sankalpas* are products of *Avidya*. If this mind is destroyed, everything else is also destroyed. If there is mind, then everything else manifests. Ignorance is imbedded in the mind. The mind needs thorough cleansing with *Japa*, *Pranayama*, *Satsanga*, *Vichara* and *Nididhyasana*, just as a rusty copper plate needs cleansing with earth, ash, tamarind, powder etc.

317. So long as there is mind, there are all these distinctions of big and small, high and low, superior and inferior, good and bad etc. But the mind itself is a creation of *Avidya* (ignorance). It is a *Karya* (effect) of *Avidya*. The highest Truth is that in which there is no relativity. If you can transcend the mind by constant and profound meditation on *Atma*, you will be able to attain the *Nirdwandwa* state (a state beyond the pairs of opposites) wherein lies the Supreme Peace and Highest Knowledge.

318. On account of *Avidya* or *Bhranti* (illusion) in the mind you see the the objects, trees etc., outside and feel as if they are separate from you and real.

319. Mind is an effect of *Avidya* (ignorance). It is filled with delusion. That is the reason why it deceives and tempts you. It makes you go astray. If you can destroy the cause of the mind, *Ajnana* by getting *Jnana* (knowledge of Supreme Self) mind is

nowhere. It dwindles into an airy nothing. *Manonasa* (annihilation of mind) takes place when *Jnana* dawns.

320. The seas of *Avidya* (ignorance) is in the mind of man. The explanation of the empirical concept must be sought in the nature of our cognitive faculty. Sri Sankara explains *Avidya* in this way. It is *Naisargika*, it is innate in our mental faculty. It is *Mithyajnananimitta*, based on wrong knowledge, and knowledge is a function of the mind. It is *Nityapratyayarupa*, it consists in the form of a wrong conception. "All *Jivas*—human entities—which are really non-existent, are (with all concomitant appearance of birth, death etc.) mere results of the objectivising tendency of the mind and nothing else." The whole experience of duality, made up of perceiver and perceived is pure imagination. There is no *Avidya* apart from the mind. On the destruction of the mind all is destroyed. The activity of the mind is the cause of all appearance.

321. *Avidya* works through *Upadhis* (attributes, limiting adjuncts). All the special apparatus required by *Avidya* constitute the *Upadhis* of the soul. Mind is an *Upadhi*, *Buddhi* is an *Upadhi* and *Ahankara* is an *Upadhi*.

13. Mind and Prana.

322. *Ekagrata* (one-pointedness) and *Nirodha* (controlled state) are two *Avasthas* of the mind.

Spanda (subtle or *Suksma*) and *Nirodha* are two *Avasthas* of the *Prana*. When the mind becomes one-pointed, *Spanda-avastha* of the *Prana* comes by itself. *Prana* is the overcoat of the mind. Mind is more subtle than *Prana*. Mind is formed out of the conglomerate *Sattvic* essence of the five *Tanmatras*. Whereas *Prana* is formed out of the sum-total of *Rajasic* essence of the five *Tanmatras*. That is the reason why mind is more *Suksma* than the *Prana*.

323. The *Pranamayakosa* (vital sheath) is more subtle than the physical body. It overlaps the *Annamayakosa* (physical sheath) and is more extensive than it. *Manomayakosa* is more subtle than the *Pranamayakosa* and more extensive than the vital sheath. You have to touch the body of another man to have a physical influence over him. Whereas you can stand at a distance and by mere 'passes' you can impart your *Prana* to him; because *Prana* (vital) is more subtle than the body. You can influence a man mentally through thought even though he lives a thousand miles away from you. Because mental force is more subtle than *Prana*.

14. Mind and Kundalini.

324. After *Kundalini* is awakened, *Prana* passes upwards through *Susumna* or *Brahmanadi* within the spinal cord along with mind and *Agni*. The *Yogi* is freed from physical consciousness. After awakening the *Kundalini* you will have to take it up to *Sahasrara* in the top of head. *Sakti-chalana* or *Aswani Mudra*,

Tadana, Pracharana all help in awakening the *Kundalini*. *Mahabheda* helps in taking the *Kundalini* higher up.

325. Even a *Vedanti* (student of the path of *Jnana*) can get *Jnana-nistha* (superconscious state) only through the awakening of *Kundalini Sakti* that lies dormant with $3\frac{1}{2}$ coils with the face downwards in the *Muladhara Chakra* (basal lotus) at the end of the spinal column. No superconscious state or *Samadhi* is possible without the awakening of this primordial energy, whether it is in *Rajayoga*, *Bhaktiyoga* or *Jnanayoga*.

326. *Kundalini*, the serpent-like coiled power that lies dormant at the base of the *Muladhara Chakra*, is connected with *Prana* and *Prana* is connected with the mind.

327. *Kundalini Sakti*, the coiled serpent power in the *Muladhara Chakra*, the basal lotus at the end of the spine, can only be aroused when the mind is actually free from passions and desires. When it is awakened the mind enters along with *Prana* and *Jiva* the *Susumna* and all perceptions are in the mental space (*Chittakasa*). You are shut out from the external objective world when *Kundalini* reaches the *Sahasrara Chakra* you are in the *Chidakasa* (knowledge space). When this *Kundalini* moves from *Chakra* to *Chakra* (from centre to centre) layer after layer of the mind opens up. The *Yogi* experiences different kinds of bliss (*Ananda*) at each new centre. He gets

different experiences also as well as different powers. He gets control over the five elements. He perceives the universe in its subtle or causal form. He gets full knowledge of the *types* of various kinds of the causal plane. As soon as *Kundalini* is awakened for the first time a *gogi* gets these six kinds of experiences which last for a short time viz., *Ananda*, (spiritual bliss), *Kampana* (tremor of various parts of the body), *Udbhava* (rising above the ground from his *Asana*), *Ghurnni*, (intoxication Divine—the body moves in a circle), *Nidra* (sleep) and *Murchha* (fainting).

15. Mental Image.

328. When you see a mango tree, it is external to you. There is externality. The mango tree is a mental percept. It is a mental concept also. There is no mango tree apart from the mind. There is a mental image in the mind. The image in the mind plus the external something is the mango tree. Even if you close your eyes you can get at the image through memory. The green colour of the leaves is due to a certain rate of light vibrations (say 10 millions of vibrations). These light vibrations strike at the retina and are taken to the vision centre at the back of the brain. The mango leaves have the power to split the the white rays and absorb the green colour only. So says science. Your body also is as much external to you as that yonder mango tree. It is also a mental percept or mental concept. The mango tree is external to you with reference to your body only. The mango tree itself is a mere appearance that floats

in the Absolute or the One Reality. As the mango tree is external to you from the standpoint of your body, and as the body itself is external to you, the idea of externality of the mango tree or this external universe is blown up now. The term internality also has a false existence only. There is internality only with reference to the externality. If the externality goes away where is the internality? Both the terms internality and externality are mere illusions, creations of the mind. There is only the solid existence, the One Reality or Absolute, behind the so called internality and externality. That is the Real Infinite 'I'. That is your own self.

16. Prepare the Mind.

329. Aspirants are very eager for realization. But when that realization actually comes they begin to tremble, to quiver. They cannot bear the illuminating blaze of God. They are so puny, impure and weak that they cannot face the mighty brilliance and Divine splendour. They have not prepared the vessel to hold on the Divine Light. Mark how Arjuna trembled with fear at the huge cosmic vision of *Virat* and prayed to Lord Krisna to show him again the usual form with four hands which represent Harmony, Perfection, Power and Wisdom.

330. The purification of the mind will not by itself bring about *Brahmajnana*. The purified mind is rendered fit to receive the transcendental light and

Ananda. You will have to take refuge in *Sravana*, *Manana* and *Nididhyasana*, after purifying the mind.

17. Mind borrows its Light from Atma.

331. In the West, the Psychologists make a serious mistake in saying that consciousness is a function and attribute of the mind. It is *Chit* or *Atma* only that is Pure Consciousness Itself. Mind borrows its light from time to time from its source—*Atma*, the Light of lights or the Sun of suns and glitters temporarily like consciousness, like the golden gilt in brass.

18. Moha.

332. *Moha* (delusion) is a strong weapon of *Maya*. It does three things. It creates the idea of 'Mine-ness', my wife, my son, my house etc. It produces infatuated love for wife and son. It creates the '*Nitya-buddhi*' (the idea of stability) in the perishable objects of the world and '*Dehatma-buddhi*'. It makes a false thing appear as true. The world appears as real on account of *Moha*. The body is mistaken for *Atma* owing to the influence of *Moha*.

333. Don't say, my friend, that desire is more powerful than *Moha*. *Moha* is as much powerful and dangerous as desire is. *Moha* does three things. It creates infatuated love and attachment for body, wife and son and property. It creates the idea of 'Mine-

ness'. It deludes you to mistake the body for *Atma* or Pure self.

334. When any one rises to fame and power, enemies come in by themselves. Even Sri Sankaracharya had many enemies. Even *Sannyasis* who live in forests have enemies. Jealous and petty-minded men create various sorts of mischief against people who are prosperous and famous. Have *Saksi-bhava* (feeling of witness) and rise above the idea of friend or foe. Become an *Udasina* (indifferent man). Develop the power of endurance. Bear insult, injury with a cool mind. Then only you can be happy in this world.

335. Although you know fully well that the body of a woman is made up of flesh, bone, skin, hair, blood, urine, and faeces, yet you passionately cling to the form. Why? Because of the force of *Raga*, *Moha*, *Samskara*, *Vasana* and *Kalpna* (Imagination). When there is *Vasana-ksaya* (annihilation of *Vasanas*) through *Vichara* and *Viveka* you will not be attached towards a woman.

336. Get rid of excessive *Moha* and attachment to wife, money, and also children by *Sannyasa* (external renunciation). If there is external change internal change must also come. External renunciation is quite necessary.

19. Three Gunas.

337. *Sattvaguna* is purity. It is *Prakasa* (illumination, light). The effect of *Sattvaguna* is

Brahmavichara (enquiry or search for Truth, differentiation between *Sat* and *Asat*, what is real and what is unreal).

338. An ordinary wordly-minded man can hardly hear the inner voice of *Atma*. He cannot get pure thoughts of *Vichara* (enquiry into self) also. Every *Sattvic* (pure) thought emanates from *Sattvic Buddhi* (pure intellect). In the case of worldlings all thoughts proceed from the mind only. He who does *Niskama Karmayoga* (selfless service) and has purity of mind begins to entertain thoughts of God and meditation. Generally the mind raises various sorts of curious fantastic thoughts. It deludes all. It may pretend to do *Vichara* also. But when it comes to actual practice it will do nothing. If there is a serious determination in you to concentrate and if you put it into actual practice for months steadily and if the longing for *Darsana* of God or self-realization becomes keen and acute, then alone think that all these kinds of thoughts proceed from your *Sattvic Buddhi* only.

339. During *Sattvic* moments when there is preponderance of pure *Sattva* in the mind, you are in touch with the Divine Source owing to the cleanness of the mind-mirror. You will get inspiration. You will compose beautiful poetry etc. Preserve those inspired writings. Jot them down in your note-book.

340. In the mind there is an internal fight that is ever going on between *Swabhava* (nature) and will.

between old worldly habits and new spiritual habits in the case of the aspirants, between old *Visaya-samskaras* and new spiritual *Samskaras*, between *Subha Vasanas* and *Asubha Vasanas*, between *Viveka* and instinctive mind and *Indriyas*. If you try to drive away anger, lust etc., they say and assert "Oh *Jivas* ! you have given us permission to stay in this house of flesh and body for a long time. Why do you want to drive us now ? We have helped you a lot during times of your excitements and passion. We have every right to remain here. We will persist, resist all your efforts to drive us, we shall disturb your meditation and recur again and again." But eventually will (pure, strong and irresistible) is bound to succeed. There is no doubt about this.

341. *Rajasic* mind always wants new sensations and variety. It likes certain persons, objects and places now, and after some time it becomes disgusted with them and wants new persons for company, new vegetables to eat, new books to read, and new places to see (finds pleasure in sight-seeing). But a *Sattvic* mind is always steady. It finds delight internally. It may stick to one place indefinitely. It keeps friendship with persons for a long long time. It can read *Gita* or *Yoga-Vasistha* any number of days. It can live on Dal-roti for years together without any grumbling. Develop therefore *Sattvaguna* by *Japa*, *Vichara*, *Satsanga*, meditation, light, *Sattvic* food, *Tapas* and *Swadhyaya*.

342. In the world also there are persons with a few *Sattvic* virtues such as patience, generosity,

forgiveness etc. But a spiritual aspirant tries to develop the mind as a whole, to acquire all *Sattvic* virtues.

343. All *Sadhanas* aim at the development of *Sattvaguna* and the attainment of pure irresistible Will. This Will brings about *Avidyā-nivritti* (removal of ignorance) and *Paramanandaprāpti* (*Sat-Chit-Anand* state). Increase of *Sattvaguna* and pure, strong, determined Will pave a long way in achieving God-Realization.

20. Karma.

344. The gross body and the mind have, on account of your past Karmas, a tendency to act in a certain way and you act just in accordance with that tendency like a machine. You wrongly impute to yourself the authorship (agency) of these actions and thus make the matters worse. Most of your actions are done more or less automatically.

345. If you find it difficult to do your actions in a *Niskama* spirit, have one desire for liberation in doing all things.

21. Iswara and Maya.

346. All the *Samskaras* float in *Maya*. Suppose there is a very big mirror. You can see in the mirror the reflection of all persons who move in the street, all carts, cars, and carriages which pass along the

road. You can be simply watching these movements from a distance in the mirror without being affected in the least. Even so the movements of this whole universe take place in the biggest mirror of *Maya*. *Iswara* or the Lord of the universe is simply witnessing everything. He is the silent *Saksi*. When the *Adrista* (the Hidden power in *Karmas*) of the *Jivas* ripens, *Iswara* simply wills and the universe is projected.

CHAPTER III.

1. Renunciation.

347. Shun the earthly objects as fire or poison or offal. Renounce all desires and cravings. This itself is *Moksa* (freedom). Renunciation of desires brings about the annihilation of the mind. Annihilation of the mind brings on the destruction of *Maya*, because the mind alone is *Maya*. *Maya* is enthroned in the imagination of the mind. How cunning she is ! A *Viveki* knows her tricks well. She is awfully afraid of the man of renunciation and *Atmavichara*. She bows to him with folded hands.

348. The real *Tyaga* (renunciation) consists in the renunciation of Egoism (*Ahankara*). If you can renounce this *Ahankara*, you have renounced everything else in the world. Renunciation of physical objects is no renunciation at all. If the subtle *Ahankara* is given up, *Dehadhyasa* (identification with the body) automatically goes away.

349. You must renounce the *Tyagabhimana* also. (त्यागका त्याग). The *Tyagabhimana* is very deep-rooted. You must renounce the idea that I have renounced everything, 'I am a great *Tyagi*.' This *Abhimana* of the Sadhus is a greater evil than the

Abhimana of householders—'I am a Landlord, I am a *Brahman* etc.'

2. **Brahmacharya.**

350. If you develop strict celibacy, *Vichara-sakti* (power of enquiry) and *Dharana-sakti* (power of grasping and holding the Truth) will develop.

351. Those who preserve the semen very carefully have good memory even in old age. If a man persistently refuses to yield to his lower nature and remains as a strict celibate, the seminal energy is deflected upwards to the brain and is stored up as *Ojas-sakti* (spiritual power). Thereby the power of the intellect is intensified to a remarkable degree. The strict celibate has keen and acute memory even in old age. The celibate who has achieved the transmutation of the seminal energy will find that sexual desires no longer trouble him. Such a celibate is known as *Urdhwareta*. Hanumana, Bhisma, Laksmana, Swami Dayananda, Swami Vivekananda were *Urdhwareta Yogis*.

352. Once upon a time, Sri Vedavyasa was holding his *Vedanta*-class amongst his students. In the course of his lecture he mentioned that the young *Brahmacharis* should be very careful and should not mix with young ladies and that with all their vigilance and circumspection they may fall a victim, as lust is very powerful. One of his students, Jaimini, the author of *Purva-Mimamsa* was a little impertinent.

He said, 'Guruji Maharaja ! your statement is wrong. No lady can attract me. I am well-established in *Brahmacharya*.' Vyasa said, 'Jaimini, you will know that soon. I am going to Benares. I will return within three months. Be careful. Don't be puffed with pride !' Sri Vyasa through his *Yogic* powers assumed the form of a beautiful young girl, with piercing eyes and very charming face, well-dressed in a thin silken garment. The lady was standing underneath a tree at sunset. Clouds gathered together. It began to rain. Accidentally, Jaimini was passing along the side of the tree. He saw the girl, felt pity and addressed her, 'Oh lady, you can come and stay in my *Asrama*. I shall give you shelter.' The lady asked, 'Are you living alone ? Is any woman living there ?' Jaimini replied, 'I am alone. But I am a perfect *Brahmachari*. No lust can affect me. I am free from any sort of *Vikara*. You can stay there.' The lady objected, 'It is not right for a young virgin girl to stay with a *Brahmachari* alone at night.' Jaimini said, 'Oh damsel, don't be afraid. I promise you of my perfect *Brahmacharya*.' Then she agreed and stayed in his *Asrama* at night. Jaimini slept outside and the lady was sleeping inside the room. At the dead of night Jaimini began to feel the influence of lust in his mind. A little sexual craving arose in his mind. In the beginning he was absolutely pure. He knocked at the door and said, 'Oh lady, the wind is blowing outside. I cannot bear the cold blasts. I want to sleep inside.' She opened the door. Jaimini was sleeping inside. Again the sexual craving became a little more intense and keen as he

was very close to a lady and as he heard the sounds of her bangles. Then he rose up and began to embrace her. At once Sri Vyasa assumed his original form with his long beard and said, 'Oh my dear Jaimini, what about the strength of your *Brahmacharya* now? Are you established in your perfect celibacy now? What did you say when I was lecturing on this subject?' Jaimini dropped his head down in utter shame and said, 'Guruji, I am wrong. Kindly pardon me.'

353. Therefore, Oh, dear aspirants, you will have to be very, very careful. You must never mix with young ladies, however strong you may be. *Maya* works through undercurrents so stealthily that you may not be aware of your actual downfall.

354. You must remove not only the sexual craving and the sexual impulses but also the sex-attraction. Think of the miseries that you get from a married life with its various entanglements and bondage. The attraction for the sex will slowly die. Then only real sex-sublimation will take place. You will become then only an *Urdhwareta*.

355. From the bed of *Samskaras* and *Vasanas* emanates imagination, through memory. Then comes attachment. Along with imagination emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation, sexual craving, excitement and burning in the mind and throughout the body. The irritation and burning in the mind

penetrates into the physical body just as water in the pot penetrates into the surface of the pot. If you are very vigilant you can drive off the imagination itself in the very beginning and avert the danger. Even if you allow the thief-imagination to enter the first gate, keep a careful watch at the second gate when the irritation manifests. You can stop the burning now. You can stop also easily the strong sexual impulse from being transmitted to the *Indriya* itself. Draw the sex energy up towards the brain through *Uddiyana* and *Kumbhaka*. Repeat *OM* mentally with force. Divert the mind. Pray. Meditate.

356. A true *Brahmachari* in thought, word and deed has wonderful thought-power. He can move the world.

357. By *Pranayama* the mind gradually proceeds from the gross to the subtle. It therefore exercises a wholesome check upon the sexual irritation. When some evil thought disturbs your mind at once take to *Padmasana* or *Siddhasana* and practise *Pranayama*. The thought will leave you immediately.

3. Necessity for a Guru.

358. A spiritual preceptor or *Guru* is necessary for aspirants. Some do the practice for some years, independently. Later on they feel acutely the necessity for a *Guru*. They come across some obstacles on the way. They do not know how to

proceed and how to obviate these impediments. Then they begin to search for a Master. This particularly happens in *Yogic* practice.

359. *Iswara* is *Guru* of *Gurus*. He removes the veil of ignorance and blesses the ignorant *Jivas* (*Anugraha*). The aspirant should regard his immediate *Guru* in the physical form as an incarnation of that *Guru* of *Gurus* and should have equal devotion to him also. *Guru* in the physical form is the main source and embodiment of all good and happiness that can accrue to the *Chela*. The disciple should realize the supreme necessity of obeying the *Guru's* commands and behests and keeping his faith in him unsullied and staunch.

360. By the *Guru's* grace, the devotee attains the eight-stepped *Yoga* (*Astanga Yoga*); by the Grace of Lord Siva he attains perfection in *Yoga* which is eternal.

361. It is the duty of the *Guru* to set each of his disciples upon that path of spiritual development which is best suited to the *Chela*, one on one path, one on another, according to the *Guru's* insight into the innate tendency of each.

4. Tree of Maya.

362. *Maya* is a big poisonous tree. *Sankalpas* (thought, mental modification) are the seed. Various sensual enjoyments serve as good soil. *Trisnas* and *Vasanas* water the tree of Mayic illusion. *Kamas* are

the fruits. Lust, anger, greed etc., are the sprouts. *Sattva*, *Rajas* and *Tamas* are the buds. *Indriyas* are the twigs. *Ahankara* is the trunk. *Raga-Dvesa* are the two main branches. Various sensual objects are the leaves.

363. The poisonous tree of the great *Maya*'s illusion flourishes more and more out of the seed of the mind's modifications, full of *Sankalpa* in the soil of the variegated enjoyments of the world.

5. Faith.

364. Though any subject has been established by means of arguments, and valid authorities, still people's minds being entirely taken up with gross external objects, any clear conception of subtle ultimate truths is almost impossible without proper faith. When there is faith, the mind can be easily concentrated on the subject to be understood! and then the understanding quickly follows.

6. Vairagya.

365. It was only Raja Janaka and Prahlada who had *Tivra Vairagya* (intense dispassion). This kind of *Vairagya* is necessary for quick realization. This is the only means for entering into the *Nirvikalpa-samadhi* (Super-conscious state).

366. In *Vairagya* (dispassion) *Brahmacharya* is *antargata* (hidden). *Vairagya* includes celibacy in thought, word, and deed.

367. When a bee finds that its feet are stuck in the honey, it slowly licks its feet several times and then flies away with joy. Even so, extricate yourself from the mind's sticking and clinging to this body and children-honey owing to *Raga* and *Moha* through *Vairagya* and meditation and fly away from this cage of flesh and bone to the Source, *Brahma* or Absolute.

368. If the mind is constantly thinking of tea and if it gets pain when you do not get it, it is said that you have got '*Asakti*' (attachment) for tea. This '*Asakti*' leads to bondage. The practice of '*Vairagya*' demands you to renounce this '*Asakti*' for tea. Mere giving up of taking tea does not constitute the essence of '*Vairagya*'.

369. It is very difficult to wean some children. They suck the breasts even when they are three or four years old. The mother applies some nim-paste to the nipples. The child is weaned quickly. Even so, you will have to get a medicine of nim-paste for the mind to get it weaned from sensual objects. Sit in a solitary room. Think of the miseries of this earthly life, its cares, worries, anxieties, hunger, thirst, sins, temptations, passion, fighting, fears, vanity, disease, death, old age, sorrow, grief, tribulation, loss, failures, disappointments, hostility, scorpion stings, mosquito bites etc. This will serve as an efficient nim-paste to wean the mind from *Samsara*. You must think in the above manner daily.

370. Just as cultivation in a stony land or saltish earth becomes absolutely fruitless, so also *Yogic* practices and *Atmavichara* (enquiry of the Soul) done without *Vairagya* (dispassion and indifference to the sensual enjoyments) becomes fruitless.

371. Just as water when it leaks into the rat-holes, instead of running into the proper channels in agricultural fields becomes wasted and does not help the growth of plants, grains etc., so also the efforts of an aspirant become a wastage if he has not got the virtue, *Vairagya*. He gets no spiritual advancement.

372. From dissatisfaction (with the sense objects and worldly sense enjoyments) comes aspiration. From aspiration comes abstraction. From abstraction comes the concentration of the mind. From the concentration of the mind comes meditation or contemplation. From contemplation comes *Samadhi* or self-realization. Without dissatisfaction or *Vairagya* nothing is possible.

373. There must be intense (*Tivra*) *Vairagya* in the minds of the aspirants, throughout the period of their *Sadhana*. Then only they will get *Nirvikalpa-samadhi* and *Moksa*. It is very difficult to cross the ocean of *Samsara* with a dull type of *Vairagya*. The crocodile of sense-hankering (*Trisna*) for sense enjoyments and sense objects will catch the aspirants by the throat and violently snatching away will drown them half-way.

374. Mere mental adhesion will not do for success in *Yoga*. There must be intense longing for liberation,

a high degree of *Vairagya* plus capacity for *Sadhana* (spiritual practice).

375. Study *Vairagya-prakarana* in *Yogavasistha*. You will have a comprehensive understanding of the real *Swarupa* of *Vairagya*. A clear description of the actual dispassionate mental state of Sri Rama is given. Palatable dishes, refreshing beverages, affectionate father and mother, brother, dear friends, diamonds, pearls, flowers, sandal, ornaments, soft beds, gardens had no attraction for him. On the contrary their very sight gave him intense pain.

376. *Vairagya* (dispassion, indifference, non-attachment) is of two kinds viz, (1) *Karana-Vairagya* (*Vairagya* on account of some miseries), (2) *Viveka-purvaka Vairagya* (*Vairagya* on account of discrimination between real and unreal). The mind of a man who has got the former type of *Vairagya* is simply waiting for a chance to get back the things that are given up. As soon as the first opportunity offers itself the man gets the downfall and goes back to his former state. *Visaya* does havoc in him with a vengeance and redoubled force from reaction. But the other man who has given up the objects on account of *Viveka*, on account of illusory nature of objects will have spiritual advancement. He will not have a downfall.

7. Desires.

377. Desires are innumerable, insatiable and unconquerable. Enjoyment cannot bring in satisfaction.

It is like pouring ghee in fire. Enjoyment strengthens, increases and aggravates a desire. See the case of Raja Yayati of yore. He borrowed the youthful state from his son to have sexual enjoyment for thousands of years. At last, he cries out in his old age with bitterness, "Alas ! what a fool I am ! Still my sexual desires are waxing. There is no end of desires. I have wasted my life, Oh God ! Have mercy on me. Lift me up from this mire of *Samsara*." This comes in *Mahabharata*. In *Gita* Chap. III, 39 you will find "कामरूपेण कौन्तेय दुष्प्रेक्ष्यानलेन च"—"desire which is insatiable as a flame."

378. Wise people consider even a spark of desire as a very great evil. Therefore they will not entertain any kind of desire. They will be ever delightful in *Atma* only.

379. "Satyakama, the son of Jabala, taught me that mind is *Brahma* ; for of what use is he who has no mind ?" "He no doubt taught thee his place and site". "He did not teach thee that *Brahma* is only one-footed, Oh King of kings." The Yajnavalkya, gives us the explanation.

380. "The mind is the place, the ether is the site, happiness. By this let one meditate on Him." "Which bliss O Yajnavalkya ?' He said, "Verily the mind, O King of kings. By the mind, O King of kings, one has desire after a wife ; through her a son similar to oneself is born ; he the son is bliss. The mind, O King of kings, is the Supreme *Brahma*. Mind does

not desert him, who with this knowledge meditates on that (*Brahma*); all beings approach him; having become a god, verily he goes to the gods." (*Brihadaranyaka Upanisad* Ch. IV. 1-6)

381. Even after you have renounced all the desires there may remain in the mind some *subtle hidden* desires (*Suksma, Anirbuddha*) that cannot be comprehended. These are very dangerous ones. Therefore you will have to be very, very careful. The lurking under-currents of desires will throw you down at any moment if you are not very vigilant and cautious, will destroy your *Vairagya* (dispassion) and will bring about your downfall eventually. I have witnessed many Yogabhrastas who had fallen from *Yoga* owing to the over-powering influence of these subtle hidden desires.

382. So long as you have these subtle hidden *anirbuddha* (unnoticeable) desires in your mind you can never dream of entering into the *Nirvikalpa* state (without any modification of the mind). You can never develop real *Paravairagya* (supreme non-attachment and dispassion) also.

383. A desire arises in the mind. There is a *Vritti* now. This *Vritti* agitates your mind till you get satisfaction through enjoyment of the desired object. There is *Santi* or peace or happiness after the enjoyment is over. Another desire arises in the mind. Now in the interval between the gratification of one desire and the manifestation of another, there is pure bliss.

because there is no mind then. It is at rest. You are in union with *Brahma*. That state of pure bliss between two desires is *Brahma*. If you can prolong that period of bliss through *Sadhana* by keeping up the idea of *Brahma* and by not allowing another *Vritti* or desire to crop up, you will be in *Samadhi*. The period between one *Vritti* and another *Vritti* is the real *Sandhi* (juncture).

384. Just as heat is inseparable from fire, *Viksepa* or the tossing of the mind is inseparable from the mind. It troubles the *Sadhakas* a lot. It destroys all on a sudden the determinations of strong-willed persons also. The mind ceases to exist if it is destitute of this oscillation. This fluctuating mind alone creates the universe. Even *Mala* (impurity) can be removed easily. It demands strenuous efforts for a protracted time on the part of the *Sadhaka* to remove this *Viksepa*. The undaunted Uddalaka suffered a lot from this distracting *Viksepa* when he tried to enter into *Nirvikalpa* state. Raja Bhartrihari underwent the same difficulty when he tried to overcome this troublesome fluctuating *Sakti* of the mind. *Viksepa* is *Maya*. *Viksepa* is impure *Vasana* (*Asuddha Vasana*). You will have to destroy this *Viksepa-sakti* by constant *Upasana* or *Yoga* or ceaseless. *Atmic* enquiry (*Brahmavichara*). Then peace (*Santi*) will come by itself.

385. If all the longings for visible objects cease, then such an abnegation of mind is itself the destruction of *Ajnana* or the mind. Destroy the impure

mind with the help of the pure mind. Free yourself from the firm grip of the crocodiles of desires. Don't get disheartened under trials. Cheer yourself up. Stand up like a lion. Make friendship with the *Sattvic* mind and rest yourself peacefully in *Atma*. Desires are themselves pain. Non-desires are themselves pure *Atmic* Bliss. Mere annihilation of *Maya* is *Moksa*. With the extinction of the base *Sankalpas* there is also the extinction of *Avidya*.

386. You have no desire for a thing till you know what it is like. It is only after you have seen it or heard of it or touched it that you get a longing for it. Therefore the best principle for a man is not to take, touch or see anything that is likely to taint the imagination.

387. Desire in the mind is the real impurity. Sexual desire, vulgar attraction for the opposite sex is the greatest impurity. This causes the real bondage. *Brahmachintana* will destroy all desires. There are no desires in *Brahma*. *Brahma* is All-Purity. Repeat OM. Repeat the *Mantra* "All purity I am". All the desires will vanish.

388. The cause for pleasure is desire. When there is no desire there cannot be any pleasure.

389. The cause for desire is the existence of objects outside.

390. Sweep out the sphere of your mind :

Make a place for Loved One to sit,
Dust out all thoughts of this world
So that His throne may be fit.
A million desires engulf you,
A million ambitions and aims,
How can you make room for His Presence
Unless they vacate His domain.

You can give up wife, children, wealth. But it is extremely difficult to give up ambition, name and fame. Ambition is a serious obstacle in the path of *Yoga*. This is the most powerful weapon of *Maya* with which she slaughters worldly-minded persons.

391. Just as you starve a plant by depriving it of water, so you may starve out obnoxious desires by allowing the mind not to dwell upon such desires. You will have to turn aside the attention resolutely and particularly the imagination from the subject. In course of time all objectionable desires will die out.

392. Should all longings for the visibles cease, then such an abnegation of mind is itself the destruction of *Ajnana* or the mind. Such a bliss is generated through one's efforts only. There is nothing like *Purusartha* (right exertion). *Purusartha* changed the destiny of *Markandeya*. He became a *Chiranjivi*.

8. Memory.

393. When you desire to remember a thing you will have to make a psychic exertion. You will have

to go up and down into the depths of the different levels of sub-consciousness and then pick up the right thing from a curious mixture of multifarious, irrelevant matter. Just as the Railway sorter in the Railway Mail Service takes up the right letter by moving the hand up and down along the different pigeon holes so also the sorter-sub-conscious mind goes up and down along the pigeon holes in the sub-conscious mind and brings the right thing to the level of normal consciousness. The sub-conscious mind can pick the right thing from a heap of various matters.

394. Memory is used in two senses. We say "Mr. John has got a good memory." Here it means that Mr. John's capacity of the mind to store up its past experiences is very good. Sometimes we say "I have no memory of that incidence." Here you cannot bring up to the surface of the conscious mind in its original form the incident that took place some years ago. It is an act of remembering.

395. If the experience is fresh you can have a complete recall of your past experience through memory. You do not get any new knowledge through memory. It is only a reproduction.

396. In ordinary recollection there is a temporal co-efficient. In personal memory there is a specific co-efficient. That which acts together with another thing is a co-efficient. In Mathematics, the numerical or literal factor prefixed to an unknown quantity in an algebric term is a co-efficient.

397. A *Samskara* of an experience is formed or developed in the *Chitta* at the very moment that the mind is experiencing something. There is no gap between the present experience and the formation of a *Samskara* in the sub-conscious mind.

398. *Smriti*, memory is the function of *Chitta* (sub-conscious mind). It is a separate faculty or category in *Vedanta*. Sometimes it is *antargata*, comes under Mind. In *Sankhya* Philosophy it is included in *Buddhi* or *Mahattattva*. The *Chitta* of Patanjali Risi's philosophy of *Rajayoga* (योगश्चित्तवृत्तिनिरोधः) corresponds to the *Antahkarana* of *Vedanta*.

399. Suppose you have received a nice fan as a present from your amiable friend. When you use the fan it sometimes reminds you of your friend. You think of him for a short time. This fan serves as *Udbodhaka* or *Smriti-hetu* (cause of memory).

400. The following are the four good characteristics of good memory. (1) If you read once a passage and if you can reproduce the same nicely it is a sign to indicate that you have a very good memory. This is termed *Sugamata*. (2) If you can reproduce the same thing without increase or decrease, addition or subtraction it is called *Avaikalya*. (3) If you can preserve a fact or passage or anything for a very considerable period, it is called *Dharana* (retentive memory). (4) If you can reproduce a passage at once without any difficulty when it is needed it is called *Upaharana*.

401. If your brother is a tall man the sight of a similar tall man in another place will bring to your mind the memory of your brother. This is memory due to the similarity of objects (*Sadrisyata*).

402. Suppose you have seen a dwarf at Madras. When you see a very tall man or Patagomian this will remind you of the dwarf, whom you saw at Madras. The sight of a big palace will remind you of a peasant's hut or a *Sannyasi's* grass hut on the banks of the Ganges. This memory is due to dissimilarity in objects (*Viparitata*).

403. When you walk along the road on a stormy day, if you happen to see a fallen tree, you conclude that the tree has fallen owing to the storm. In this case the memory is due to the relation between cause and effect (*Karya-karana-sambandha*).

9. Two Currents of Mind.

404. *Raga-Dvesa* (like and dislike) are the two currents in the mind which bind a man to the *Samsaric* wheel of birth and death. All the emotions come under the category of *Raga-Dvesa*. These two currents are the Dharmas (characteristics) of the mind and not of the spirit. The chief *Linga* or distinguishing mark of a *Jivanmukta* or a liberated soul is freedom from *Raga-Dvesa*. Pleasure and pain, *Harsa* and *Soka* (exhilaration and depression) are due to *Raga-Dvesa*. If *Raga-Dvesa* vanish from the mind, *Harsa-Soka* also will disappear. Just as heat in fire can

be removed by *Mantra* and *Ousadha* (recitation of God and medicine) so also these two currents, the characteristics of the mind can be removed by *Yogic Kriya* (practices of *Yoga*). *Raga-Dwesha* can be completely fried up by *Nirvikalpa Samadhi* or *Asamprajnata Samadhi*. In sleep these two emotions exist in a man in a *Bija* state (seed form). They are not destroyed. As soon as the man gets up from sleep, they begin to operate again. That *Yogi* or *Jnani* who has destroyed these two *Vrittis* is the highest man in the three worlds. He is the real King of kings, Emperor of emperors. Even if a *Jnani* or *Yogi* sometimes exhibits traces of anger, it is *Abhasa-matra* (mere appearance). Just as the impression made in water with a stick passes away soon, so also the anger will disappear in the twinkling of an eye even though it manifests in a *Jnani*. This can hardly be understood by worldly people. In children these two currents manifest for a short time and disappear soon. They fight in this second and join together with joy the very next second. They do not keep up any ill-feelings in their minds. They do not brood also over the wrongs done by others. They do not exhibit any grudge. The wave comes and passes away. As the child grows, these currents assume a grave phase by constant repetition and become inveterate.

405. Real *Karma* originates from *Sankalpas* of the mind. When the mind is set in motion or vibration through the currents of *Raga-Dwesha* real *Karmas* begin. External actions manifest later on. It is

desire that sets the mind in motion. Desire is a motive force. Emotions and impulses co-exist with desire. It is the actions of the mind that are truly termed *Karmas*.

406. *Raga-Dwesha* (like and dislike) are the two currents in the mind. Not only the *Dwesha-vritti* (the modification of dislike) but also the *Vritti* of *Raga* gives pain to man. If an object gives pleasure, you get *Raga* (like) for that object. But when there is *Viyoga* (separation) from the object, as in the case of death of your dear wife or son, you get immense pain which is indescribable. Suppose you are in the habit of taking fruits after food. Fruits give you pleasure. You get *Raga* (liking) for fruits. But if you cannot get fruits in a place, you get pain. Destroy the two modifications of the mind *Raga-Dwesha* by *Vichara* and *Brahmachintana* (right thinking and meditation). Go beyond the *Dwandwas* (pairs of opposites). You will get eternal, infinite bliss and peace.

407. *Raga* (attraction) in the mind is as much dangerous as *Dwesha* (hatred or repulsion). Whenever there is *Raga* there is *Dwesha* also.

408. Some minds hang on you through *Raga* ; while some others hang on you through *Dwesha*. Ravana's mind was hanging on Sri Rama through hatred and fear. He was seeing Rama everywhere and in everything through constant, intense, thinking of Rama. Similarly Kamsa's mind was hanging on

Sri Krisna. This is also a form of *Bhakti* (*Vairabhakti*). Anyhow their minds were on God.

409. This *Samsara* or world-process is kept up by the six-spoked wheel, viz., *Raga*, *Dvesa*, merit, demerit, pleasure and pain. Body is the result of *Karma*. *Karma* is the result of *Raga-Dvesa*. If you do not want a body you must not do *Karma*. If you do not want *Karma* you must destroy currents of *Raga-Dvesa* in the mind.

410. *Raga-Dvesa* is due to the *Anukula-Pratikula Jnana*. You have *Raga* for things favourable (*Anukula*) and *Dvesa* for things unfavourable (*Pratikula*). When this *Anukula-Pratikula Jnana* which depends upon *Bheda-Jnana* disappears, *Raga-Dvesa* will vanish.

411. *Raga-Dvesa* is due also to *Abhimana* (*Ahankara*). If this *Abhimana* the result of *Avidya* (Ignorance) vanishes, *Raga-Dvesa* will vanish. If the root cause, *Avidya* is destroyed by attainment of *Jnana* the whole chain of *Abhimana*, *Raga*, *Dvesa*, *Karma*, body, merit and demerit, pleasure and pain will vanish. One link hangs upon another. All the links will be broken totally on the advent of *Jnana*.

412. In your mental lives you can either keep hold of the rudder and so determine exactly what course you take, what points you touch, or you can fail to do this, and failing you drift and are blown hither and thither by every passing breeze, by every emotion, by petty *Raga-Dvesa* currents.

413. Fear is hidden in *Raga*. When you have got *Raga* for body, fear of death comes in. When you have *Raga* for money there is fear of losing money, as money is the means of getting objects of enjoyment. When you have *Raga* for a woman, you always take care in protecting her. Fear is a very old, intimate friend of *Raga*.

414. Amongst the several *Vrittis* in the mind, *Raga-Dvesa*, and *Moha* are very deep-rooted. They demand strenuous and persistent efforts for their eradication.

10. Moods.

415. Mood is a mental state. The Sanskrit term is *Bhava*. This term also does not express the true significance of the word 'mood'. A *Vritti* means a thought or emotion. A whim corresponds to the term '*Taranga*' in Sanskrit. *Taranga* means a wave in Sanskrit. Eccentricity is exaggerated whim. The word whim always goes with the term fancy. We say "whims and fancies". A fancy is a phase of the intellectual faculty of a lighter and less impressive cast than the imagination or the active play of this lighter faculty. Fancy is a new and pleasing thought or conception due to this faculty.

416. We say "Mr. Naidu" or Mr. Atkinson is a moody gentleman." This means he becomes a slave of the mood quickly. We also say "That gentleman is in "good mood" or "happy mood". I can approach

him now for a short interview or talk. He is in a very "angry mood". I should not see him now."

417. In *Vedanta* there are only two kinds of moods viz., *Harsa* (exhilaration) and *Soka* (depression).

418. But the English people during the course of their conversation use the term 'mood' in a broad sense. They say "He is in a talking mood". "He is in a silent mood". "He is in a mood of hatred". "He is in a mood of love." "He is in a mood of selfishness." "He is in a mood of jealousy." "He is in a mood of separateness." "He is in a mood of unity." In the light of *Vedanta* these are all *Vrittis* only. Dr. Bhagavan Das, the reputed author of "Science of Emotions" classifies these under emotions only.

419. Just as a young beautiful lady covers her face and does not like to come out to mix with others in society when she has a nasty festering sore on her cheeks or nose, so also you should not come in public and mix with your friends and other people when you have a mood of depression, a mood of hatred or jealousy. For you will infect others with these moods. You are a menace to society.

420. When you get a talking mood practise at once '*Mouna*' (silence). This is an antidote to the talking mood. When you are in a mood of hatred, develop the opposite virtue of love. This mood will pass off quickly. When you are in the mood of selfishness, begin to do selfless work. When you are

in the mood of separateness, try to mix with others through service, love, kindness and *Ksama*. When you are in the mood of laziness, do at once some kind of active work, drawing water, gardening, running, brisk walk or biking etc.

421. People with negative moods of depression, anger, hatred, do positive injury to others. They infect others and raise these destructive *Vrittis* in others. They are culpable. They do great damage in the thought-world. People with happy and cheerful moods are a blessing to society. They bring happiness to others.

422 A *Jivanmukta* is absolutely free from all moods. He has controlled all moods completely. He has become a master of all these moods. In *Atma* there are no moods. It is pure consciousness. Identify with *Atma*. You can destroy all moods very easily.

423. People of gloomy moods attract to them gloomy things and gloomy thoughts from others and from the Akasic records in the physical ether. Persons with hope, confidence and cheerful spirits attract thoughts of similar nature from others. They are always successful in their attempts.

424. But there is one good mood in those who practise meditation. It is termed the "meditative mood." Those who practise concentration and meditation feel this kind of mood. When this mood manifests, you must immediately give up reading,

writing, talking etc. You must immediately sit on the usual *Asana* (posture) and begin to meditate. Meditation will come by itself without effort. This mood is very favourable for contemplation. Watch for this kind of mood. If light disturbs you, close the windows or put on a curtain along the window. Dark room is favourable for the beginners in meditation.

425. In the mind two kinds of moods prevail, viz., exhilaration (*Harsa*) and depression (*Soka*). Now there is joy. Five minutes later there is depression. These currents alternate. They belong to the *Sad Urmis* (Six waves). They are two waves that affect the mind-ocean. Sadhakas should try to eradicate depression by prayer, meditation, counter thoughts of joy, chanting of OM, '*Vichard*', and singing Divine songs. Never give room for gloomy depression. Repeat OM with *Bhava*. "I am *Anandamaya*." "My *Swarupa* is *Ananda*." Depression will vanish. There are various causes for this depression. Cloudy day, association with evil persons, indigestion, influence by astral spirits, revival of old *Samskaras* of depression, all these induce depression.

11. Emotions.

426. Every idea is charged with emotion. An emotion is a combination of thought and desire. Emotions are desires which are penetrated by the thought element. In other words, emotion is desire mingled with with thought. The vibrations of

emotions will arouse corresponding excitement in purely mental matter and all the man's thoughts will be disturbed and distorted.

427 There is emotion-desire. There is emotion-feeling also. If the desire element is predominant it is emotion-desire. If the pleasure element is predominant it is emotion-feeling.

428. Many of the physical desires and emotions in man are akin to those of the lower animals. Anger and sex-impulse in man are the brutal instincts. In the undeveloped man these desires and emotions which belong to the lower nature (*Aparaprakriti*) predominate, and overpower the higher nature (*Paraprakriti*).

429. Pleasure is a particular kind of emotion in the mind. The mind expands during pleasure. Coolness prevails in the mind. What takes place in the mind when pleasure feeling arises is not exactly understood by the Western Psychologists. It is incapable of being understood also by ordinary persons. Only a *Yogi* or a *Jnani* knows this psychic phenomenon. During pain the mind contracts. Considerable heat is produced in the mind.

12. Instincts.

430. There are two powerful instincts in the human beings and animals too. They are the instinct of self-preservation and the instinct of reproduction. An instinct is an involuntary prompting to action.

Hunger is a manifestation of self-preserving instinct. Lust is a manifestation of the reproductive instinct. The *Jiva* or the individual soul with egoism wants power, name and fame. This is for self-aggrandisement. Exploitation is greed. It is the act of using for selfish purposes. Domineering is to command haughtily. The *Jiva* wants to exercise power over others. This is *Jiva-bhavana*. The root cause for industries, business, commerce, etc., is greed and self-preservation. If you want to have constant *Brahma-bhavana* you will have to give up exploitation and domineering.

431. There is another third instinct viz., the herding instinct (the instinct for company). Women take delight in the company of men. Men take delight in the company of women. The root cause for this is the reproductive instinct. Another reason is that a weak man gains strength in the company of a strong man. But a man who wants to realize God should shun ruthlessly the company, particularly the company of women and worldly-minded persons. He should live alone. Then he will become very powerful and strong. He will develop a strong individuality. One will find difficulty in the beginning in the practice of living alone. Fear will come in. You will have to overcome all difficulties one by one if you want to attain Immortality (*Amritattva*). The reward is very great—"ब्रह्मवित् परमाप्नोति". A knower of *Brahma* gets the Highest. "अमृतमश्नुते"—he drinks the nectar of Immortality.

13. Impulses.

432. There are three kinds of impulses viz., impulses of thought, impulses of speech, and impulses of action. *Mauna* (silence) checks the impulse of speech. Meditation checks the impulse of wrong thinking and wrong action.

433. An impulse is a sudden propelling force. There are two important impulses. They are the sex-impulse and the impulse of speech. There is an intimate relation between impulse and imagination. Imagination induces the impulse. Impulses must be controlled by reason and will and meditation on God.

14. Three Classes of Yogis.

434. Aspirants to *Yoga* are classified into three degrees. (1) *Aruruksu*, one who is attempting to climb the steps of *Yoga*, (2) *Yunjana*, one who is busily engaged in the practice of *Yoga*, (3) *Yogarudha*, one who has already reached the height of *Yoga*.

15. Powers of the Mind.

435. If you closely study the action of the mind upon mind, of mind over matter, of mind over the human body, you will find that each man is a power in himself. You will have to develop the potential faculties by self-restraint and mastery over the passions. When mind is so much powerful, to speak any thing of the glory of *Atma*, who is the store-house

of everything and from whom the little mind borrows its light and power.

436. Whenever any fire-accident or any other kind of accident occurs, how agile and nimble you are? Do you not exhibit wonderful powers? You jump over a huge wall, save many children, run amidst fire boldly and carry things. All psychic faculties, memory, imagination, will etc., are at play. Chivalry, intrepidity, undaunted spirit, mercy, and various other noble virtues are exhibited by you. Wherefrom did you draw these faculties and powers? From this you can conclude that you are in reality all-powerful. There is a big, magnanimous magazine of power inside. Go to the source by meditation and tap it. You will get everything. Rely on the Self within.

437. If you get a telegram at 12 A. M. on a hot day in summer. which informs you that your father is seriously ailing in your native village which is twenty miles distant, at once you leave even your food and begin to gallop. Though you yourself are not in good health at that time, you do not mind anything as you are very anxious to see your loving father. You even run the whole distance and reach the place within a couple of hours. Then you begin to wonder "What! I was myself very sick. The day was very hot. I have covered a distance of twenty miles within two hours. What a marvel it is!" This clearly shows that you are in reality all-powerful. The mind possesses various kinds of powers and

faculties. They lie dormant. You will have to awaken them.

438. *Vedana-sakti* power of cognition or sensation or power of perception and knowing through *Indriyas* or senses (*Indriya-jnana* or sense-knowledge), *Smarana-sakti* or *Smriti-sakti* (power of memory), *Bhavana-sakti* (power of imagination), *Manisa-sakti* (power of judgment), *Ichchha-sakti* or *Sankalpa-sakti* (will or volition) and *Dharana-sakti* (power to hold) are the six important powers of the mind.

439, *Dharana-sakti* (power to hold) is really a part of memory or *Smarana-sakti*.

440. The *Manisa-sakti* (power of judgment) has got two sub-divisions viz., *Nirnaya* (ascertainment) and *Tarka* (logical reasoning). *Tarka* has got two other sub-divisions viz., *Anumana* (inference) and *Paramarsa* (discussion). Power of comparing and contrasting, drawing inferences, discussion, conclusion, all belong to *Manisa-sakti* of the mind.

441. When you see a river in full floods in the morning, you infer that there ought to have been a rain during the previous night. When you see smoke on the hills you infer that there ought to be fire also on the hill. This is due to *Anumana*.

442. A is mortal. B is mortal. C is mortal. Again. All men are mortal. Mr. Choudhury is a man. Therefore Choudhury is mortal. These sorts of drawing conclusions through Inductive and

Deductive Logic with major and minor premises and middle term or through the five parts of Syllologic reasoning of Gautama Risi's Indian Logic (*Nyaya*) are done by *Manisa-sakti* of the mind with the help of *Nirnaya* and *Tarka*.

443. The *Smriti-sakti* does three things. Suppose you hear the sound of a bell in the temple. The memory *Sakti* grasps it. Then it retains it through *Dharana*. When you hear again the sound of the temple bell, it at once reminds you "This is the temple bell. This is not the hostel bell."

444. The *Smriti-sakti* does three acts. It grasps. It holds. It brings to memory whenever a thing is needed. Though the power of grasping is done by the *Vedana-sakti* of the mind (power of perception or cognition) the *Smriti-sakti* also participates in the act of grasping.

445. You have never seen an elephant ride a cycle. When a man who has actually seen it gives you a description, your mind forms a mental picture at once. This is done by the *Bhavana-sakti* of the mind (power of imagination).

446. Much has been said about the power of imagination in the West—that it is the most tremendous power in the human mind and that in a conflict between the will and the imagination, the imagination would invariably win the day. (*Will is Atmasakti*. It is the dynamic aspect of *Brahma*. *Will is Brahma in motion*.)

447. Some people say that the Will is greater than Imagination. It cannot be truly said that the one is greater than the other, for their independence and power are derived from one another. In *Vedanta* Will plays a very conspicuous part.

448. There is correlation, co-ordination and co-operation between the different principles in the mind. Therefore who can say which is great or small, important or unimportant when each depends upon the other for its power ?

449. What would the imagination do without the impelling power of the Will to execute with dynamic power the desires, wishes and ideals ?

450. In the East amongst the *Vedantis*, Will is regarded as a greater faculty than Imagination.

451. Apperception is the mind's perception of itself as a conscious agent. The principle of apperception is just like a mail clerk of consciousness receiving, sorting out, correlating, arranging, pigeonholing, associating and sending out messages.

452. There are many higher mental faculties latent in man. Mind is a magazine of power. But the infinite, inexhaustible central magazine of power and knowledge and bliss is *Atma*. The unfoldment of these latent psychic powers is possible through proper *Sadhana*. The student also must have reached the proper stage of development. The *Sadhana* should be systematic, constant and intense. There must be

genuine *Sraddha* also. Then only sanguine success is possible.

16. Powers of A Yogi.

453. A *Rajayogi* gets conquest over the mind (*Manojaya*) through *Nirvikalpa* or *Nirbija* (without seeds or *Samskaras*) *Samadhi* and through *Manojaya* gets *Bhutajaya* also (conquest over the five elements). Fire will not burn such a *Yogi*. Water will not drown him. Late Tailanga Swami of Benares who lived 80 years ago, and Sri Jnanadeva of Alandi (near Poona) had various *Siddhis*. Sri Jnanadeva made his house move to receive Changadeva who was coming on the back of a tiger. He made the musjid to walk. Tailanga Swami used to live for six months underneath the Ganges.

454. The *Yogi* has got the power to plunge deep into the depths of his sub-conscious mind wherein the *samskaras* are imbedded and to have direct vision and understanding of the *samskaras* of different births through his new *Yogic* eye. “संस्कारसाम्राट्करणपूर्वजाति-ज्ञानम्” (Patanjali, *Yoga-Sutras* III. 18). Thus he gets the knowledge of his past life. He makes the *Yogic Samyama* (*Dharana*, *Dhyana* and *Samadhi*) on these latent *Samskaras* which are only the past experiences in a subtler form.

17. Self-Analysis.

455. Remember the triplet viz., Self-analysis, self-reliance, self-determination. It will be of immense

use in your spiritual *Sadhana*. Analyse your-self through introspection. Find out the nature of your *vrittis*. Find out what *Guna* (quality) is predominating at a particular moment, whether it is *Sattva*, *Rajas* or *Tamas*? How long can the mind be absolutely fixed on your *Laksya* (point of meditation) either God, *Brahma*, idea or object, whether internal or external? How long can the mind be fixed on the object rose and rose alone to the exclusion of all other objects? Whether two seconds or two minutes or five minutes or half an hour? This is self-analysis. Rely on your self alone. You are your own redeemer and saviour. No body can give you *Moksa*. You will have to tread the spiritual path step by step. Books and Gurus can show the path and guide you. This is self-reliance. Make a strong self-determination "I will realize God. I will have *Atmasaksatkara* or *Brahmanubhava* this very moment and not in the uncertain future." This is self-determination.

18. Collect the Rays of Mind.

456. Just as you will have to take back with care your cloth that is fallen on a thorny plant by removing the thorns one by one slowly, so also you will have to collect back with care and exertion the dissipated rays of the mind that are thrown over the sensual objects for very many years.

457. If there is an inflammatory swelling on your back with throbbing pain, you do not experience any pain at night when you are asleep. Only when the

mind is connected with the diseased part through nerves and thinking, you begin to experience pain. If you can consciously withdraw the mind from the diseased part by concentrating it on God or any other attractive object, you will not experience any pain even when you are wide awake. If you have a powerful will and strong *Titiksa* (power of endurance), then also you will not experience any pain. By constant thinking of any trouble or disease you only augment your pain and suffering.

19. Antarmukha-vritti.

458. You will get *Antarmukha-vritti* (inward-moving mind) only after you have destroyed all the externalising powers of the mind. The *Antarmukha-vritti* is the indrawing energy of the mind owing to increase in *Sattva*.

459. You must learn the art of making the mind introspective or turned inward upon itself through the *Yogic Kriya—Pratyahara* (abstraction). Those who know this practice can really be peaceful. They only can be really happy. Mind cannot do any havoc now. The mind cannot externalise itself. It can be kept inside in the *Hridayagruha* (cave of the heart). You must starve the mind by *Vairagya* and *Tyaga* (renunciation of desires, objects and egoism).

460. When the outgoing tendencies of the mind are arrested, when the mind is retained within the heart, when all its attention is turned on itself alone,

that condition is *Antarmukha-vritti*. The *Sadhaka* can do a lot of *Sadhana* when he has this inward *Vritti*. *Vairagya* and introspection help a lot in the attainment of this mental state.

20. Bahirmukha-vritti.

461. The *Bahirmukha-vritti* is the outgoing tendency of the mind due to *Rajas*. Further, on account of force of habit the ears and eyes at once run towards sound. Objects and desire are an externalising force. A *Rajasic* man full of desires can never dream of an inner spiritual life with *Antarmukha-vritti*. He is absolutely unfit for the practice of introspection.

462. When the vision is turned outward the rush of fleeting objects engages the mind. The outgoing energies of the mind begin to play.

463. When you are firmly established in the idea that the world is unreal, *Viksepa* (through names and forms) and *Sphurna* of *Sankalpa* (thoughts) will slowly vanish. Repeat constantly the formula "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः" "*Brahma* alone is real. World is unreal. *Jiva* is identical with *Brahma*." You will gain immense strength and peace of mind through the repetition.

21. Concentration.

464. A scientist concentrates his mind and invents many things. Through concentration he

opens the layers of the gross mind and penetrates deeply into higher regions of the minds and gets deeper knowledge. He concentrates all his energies of his mind into one focus and throws them out upon the materials he is analysing and so finds out their secrets.

465. He who has learnt to manipulate the mind, will get the whole of Nature under his control.

466. When you see your dear friend after six years, the *Ananda* (happiness) that you get is not from the person but from within yourself. The mind becomes concentrated for the time being and you get *Ananda* from within your own self.

467. When the rays of the mind are scattered over diverse objects you get pain. When the rays are gathered and collected by practice the mind becomes concentrated and you get *Ananda* from within.

468. As mind evolves you come into conscious relation with mental currents, with the minds of others near and distant, living and dead.

469. When there is faith, the mind can be easily concentrated on the subject to be understood; and then the understanding quickly follows.

470. If you find it difficult to concentrate in your heart or the space between the two eye-brows (*Trikuti*) or top of the head, you can concentrate

on any external object. You can concentrate on the blue sky, light of the sun, the all-pervading air or ether or sun, moon or stars.

471. If you experience headache or pain in the skull, shift your centre of concentration to any object outside the body.

472. If you get headache or pain by concentrating on the *Trikuti* (the space between the two eye-brows) by turning the eyes upwards. give up the practice at once. Concentrate on the heart.

473. The mind thinks of words and their meaning. While at other times it thinks of objects. When you attempt to have one-pointedness of mind, you must make the mind not to think of objects and the words and their meaning as well.

474. A *Rajayogi* concentrates on the *Trikuti* (*Agnachakra*, the space between the two eye-brows) which is the seat of the mind in the waking state. You can easily control the mind if you can concentrate on this region. Light is seen during concentration in this region very quickly, even in a day's practice, by some persons. He who wants to meditate on *Virata* and he who wants to help the world should select this region for his concentration. A *Bhakta* or devotee should concentrate on the heart, the seat of emotion and feeling. He who concentrates on the heart gets great *Ananda*. He who wants to get *Ananda* should concentrate on the heart.

475. *Dharana* is fixing the mind on an external object or an internal *Chakra* or one abstract idea as "अहं ब्रह्मास्मि".

(*Patanjali, Yoga-Sutras, Ch. III. 1*)

476. *Pranayama* or control of breath removes the veil of *Rajas* and *Tamas* that envelop *Sattva*. It purifies the nerves (*Nadis*). It makes the mind firm and steady and thereby renders it fit for concentration. The dross of the mind is cleansed by *Pranayama*, just as the dross of gold is got rid of by melting.

477. Attention is focussing of consciousness. Attention (*Avadhana*) plays a conspicuous part in concentration. It is one of the signs of trained will. It is found in men of strong mentality. It is a rare faculty. *Brahmacharya* wonderfully develops this power. A *Yogi* who possesses this faculty can even fix the mind on an unpleasant object for a very long time. It is easy to fasten the mind on an object which the mind likes best. Attention can be cultivated and developed by persistent practice. All the great men of the world who have achieved greatness have risen up through this faculty.

478. Throw your entire attention into whatever you happen to be doing at the moment, Practise attention on unpleasant tasks, from which you have been shrinking before on account of its unpleasantness. Throw interest upon uninteresting objects and ideas. Hold them on before your mind. Interest will slowly

manifest. Many mental weaknesses will vanish. The mind will become stronger and stronger.

479. The force wherewith any thing strikes the mind, is generally in proportion to the degree of attention bestowed upon it. Moreover the great art of memory is attention and inattentive people have bad memories.

480. The human mind has the power of attending to only one object at a time, although it is able to pass from one object to another with a marvellous degree of speed, so rapidly in fact, that some have held that it could grasp several things at a time. But the best authorities, Eastern and Western, hold to the '*Single idea*' theory as being correct. It agrees with one's daily experience also.

481. Some medical students leave the medical college soon after joining it as they find it disgusting to wash the pus in ulcers and dissect the dead bodies. They make a serious blunder. In the beginning it is loathing. After studying Pathology, medicine, operative surgery, Morbid anatomy, Bacteriology the course will be very interesting in the final year. Many spiritual aspirants leave off the practice of concentration of mind after some time as they find it difficult to practise. They also make a grave mistake like the medical students. In the beginning of practice when you struggle to get over the body consciousness it will be disgusting and troublesome. It will be a physical wrestling. The emotions and

Sankalpas will be abundant. In the third year of practice the mind will be cool, pure and strong. You will derive immense joy (*Ananda*). The sum-total of pleasures of the whole world is nothing when compared to the *Ananda* derived from the meditation. Do not give up the practice at any cost. Plod on. Persevere. Have patience (*Dhriti*), *Utsaha* (cheerfulness), and *Sahasa* (tenacity, application). You will succeed eventually. Never despair. Find out by serious introspection the various impediments that act as stumbling blocks in your concentration and remove them with patience and efforts one by one. Do not allow new *Sankalpas* and new *Vasanas* to crop up. Nip them in the bud through *Viveka*, *Vichara* and *Dhyana*.

482. Sri Sankara writes in the commentary on *Chhandogya Upanisad* Ch. VII—XXI-1 that a man's duty consists in the control of the senses and concentration of the mind.

483 There was a workman who used to manufacture arrows. Once he was very busy at his work. He was so much absorbed in his work that he did not notice even a big party of *Raja* with his retinue passing in front of his shop. Such must be the nature of your concentration when you fix your mind on God. You must have the one idea of God and God alone. No doubt it takes some time to have a complete *Ekagrata* of mind. You will have to struggle very hard to have a single-minded concen-

tration. Sri Dattatreya made the above arrow-maker as one of his Gurus.

484. Even if the mind runs outside during your practice in meditation do not bother. Allow it to run. Slowly try to bring it to your *Laksya* (centre). By repeated practice the mind will be finally focussed in your heart, in the *Atma*, the Indweller of your hearts, the final goal of life. In the beginning the mind may run out 80 times. Within six months it may run 70 times ; within a year it may run 50 times ; within 2 years it may run 30 times ; within 5 years it will be completely fixed in the Divine Consciousness. Then it will not run out at all even if you try your level best to bring it out, like the wandering bull, which was in the habit of running to gardens of different landlords for eating grass but which now eats fresh gram and extract of cotton seeds in its own resting place.

22. Meditation.

485. Put a piece of iron rod in the blazing furnace. It becomes red like a fire. Remove it. It loses its red colour. If you want to keep it always red, you must always keep it in fire. Even so, if you want to keep the mind charged with the fire of *Brahmic* Wisdom, you must keep it always in contact or touch with the *Brahmic* fire of knowledge through constant and intense meditation. You must keep up an unceasing flow of the *Brahmic* consciousness. Then you will have the *Sahajavastha* (natural state).

486. Meditation acts as a powerful tonic. It is a mental and nervine tonic as well. The holy vibrations penetrate all the cells of the body and cure the diseases of the body. Those who meditate save doctor's bills. The powerful, soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and cells of the body. The Divine energy freely flows like *Taila-dhara* (flow of oil from one vessel to another) from the feet of the Lord to the different systems of the *Sadhakas*.

487. If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for one week through the force of this meditation. Such is the beneficial result of meditation. As you have to move with different minds of a peculiar nature in your daily life, get the strength and peace from the meditation and you will have no trouble and worry then.

488. You will find very often these terms in *Gita* : “अनन्यचेताः” “मच्चित्ताः” “नित्ययुक्तः” “मन्मनाः” “एकाग्रमनः” “सर्वभावः”. These terms connote that you will have to give your full mind, entire 100% mind to God. Then only you will have Self-Realization. Even if one ray of mind runs outside, it is impossible to attain God-consciousness.

489. Be silent. Know thyself. Know That. Melt the mind in That. Truth is quite pure and simple.

490. *Asana* (posture) steadies the body. *Bandhas* and *Mudras* make the body firm. *Pranayama* makes the body light. *Nadisuddhi* effects *Samyavastha* of the mind. Having acquired these qualifications you will have to fix the mind on *Brahma*. Then only meditation will go on steadily with happiness.

491. The banks of the Ganges or Nerbudda, Himalaya scenery, lovely flower garden, sacred temples—these are the places which elevate the mind in concentration and meditation. Have recourse to them.

492. A solitary place, spiritual vibratory conditions as at Uttarakashi, Rishikesh, Badri Narayana, a cool place and temperate climate—these conditions are indispensibly requisite for concentration of mind.

493. Just as salt melts in water, the *Sattvic* mind melts in silence during meditation in *Brahma*—its *Adhithana* (substratum).

494. When you are a neophyte in meditation, start repeating some sublime Slokas or Stotras (hymns) for ten minutes as soon as you sit for meditation. This will elevate the mind. The mind can be easily withdrawn from the wordly objects. Then stop this kind of thinking also and fix the mind on one idea only by repeated and strenuous efforts. Then *Nistha* will ensue.

495. You must have a mental image of God or *Brahma* (concrete or abstract) before you begin to meditate.

496. When you see the concrete figure of Lord Krisna with open eyes and meditate, it is the concrete form of meditation. When you reflect over the image of Lord Krisna by closing your eyes, it is also concrete form of meditation but it is more abstract. When you meditate on the infinite abstract light it is still more abstract meditation. The former two types belong to *Saguna* form of meditation. the latter to *Nirguna* form. Even in *Nirguna* meditation there is an abstract form in the beginning for fixing the mind. Later on this form vanishes and the meditator and the meditated become one. Meditation proceeds from the mind.

497. Examine your character. Pick up some distinct defect in it. Find out its opposite. Let us say that you suffer from irritability. The opposite of irritability is patience. Try to develop this virtue by meditating on the abstract virtue of patience. Regularly every morning sit down at 4 A. M. in *Padma*. or *Siddha Asana* in a solitary room for half an hour, and begin to think on Patience, its value, its practice under provocation, taking one point one day, another on another day, and thinking as steadily as you can, recalling the mind when it wanders. Think of yourself as perfectly patient, a model of patience and end with a vow, "This patience which is my true self, I will feel and show from today."

For a few days probably there will be no change Perceptible. You will still feel and show irritability. Go on practising steadily every morning. Presently as you say an irritable thing, the thought will flash

into your mind, unbidden, "I should have been patient." Still go on in practice. Soon the thought of patience will arise with the irritable impulse and the outer manifestation will be checked. Still go on practising. The irritable impulse will grow feebler and feebler until you find that irritability has disappeared and patience has become your normal attitude towards annoyances. In this manner you can develop various virtues on sympathy, self-restraint, purity, humility, benevolence, nobility, generosity etc.

498. It is the actions of the mind that are truly termed *Karmas*. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their minds come into possession of the supreme *Nistha* (meditation). Should the mind be purged of all its impurities, then it will become very calm and all the worldly delusion attendant with its births and deaths will be soon destroyed,

499. Concentration of the mind on God after purification can give you real happiness and knowledge. You are born for this purpose only. You are carried away to external objects through *Raga* and *Moha* (attachment and infatuated love).

500. If you place a big mirror in front of a dog and keep some bread in front, the dog at once barks by looking at its reflection in the mirror. It foolishly imagines that there is another dog. Even so, man sees his own reflection only, through his mind-mirror

in all the people but foolishly imagines like the dog that they are all different from him and fights on account of hatred and jealousy.

501. When you start a fire you heap up some straw, pieces of paper, thin pieces of wood. The fire gets extinguished quickly. You blow it again several times through the mouth or the blow pipe. After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so, in the beginning of meditation in neophytes they fall down from meditation in their old grooves. They will have to lift up their minds again and again and fix on the *Laksya*. When the meditation becomes deep and steady, they get established in God eventually. Then the meditation becomes *Sahaja* (natural). It becomes habitual. Use the blow pipe of *Tivra Vairagya* and intense meditation to kindle the fire of meditation.

502. Solitude and intense meditation are two important requisites for Self-Realization.

503. During meditation when your mind is more *Sattvic* you will be inspired. The mind will be composing fine poems, and solving some problems of life. Stamp out these *Sattvic Vrittis* also. This is all dissipation of mental energy. Soar higher and higher to *Atma* only.

504. Drive off negative thoughts. Become positive always. Positive overpowers negative. You can do nice meditation when you are positive.

505. If the mind constantly dwells on sensual objects, the conception of the reality of the universe will surely increase. If the mind ceaselessly thinks of *Atma* (Absolute) the world appears like a dream.

506. Free yourself from the base thoughts of the mind, the various useless *Sankalpas* (imagination). Make ceaseless enquiry of *Atma*. Mark the word "ceaseless". This is important. Then only there will be dawn of spiritual knowledge. The *Jnana-surya* (the sun of Knowledge) will arise in the firmament of *Chidakasa* (knowledge-space).

507. Just as you render the turbid water pure by the addition of clearing nut (*strychnos potatorum*), so also you will have to make the turbid mind filled with *Vasanas* and false *Sankalpas* pure by *Brahmachintana* (thinking and reflecting on the Absolute). Then only there will be true illumination.

508. You must not be too hasty in longing for the fruits at once, when you take to meditation. A young lady perambulated an *Aswattha* tree (*Filicus Religiosa*) 108 times for getting an offspring and immediately touched her abdomen to see whether there was a child or not. It is simply foolishness. She will have to wait for some months. Even so, if you will meditate for some time regularly then the mind will be ripened and eventually you will get *Atma-saksatkara* (Self-Realization). Haste makes waste.

509. Just as you saturate water with salt or sugar, you will have to saturate the mind with thoughts of God and *Brahma*, with Divine Glory, Divine Presence, with sublime, soul-awakening spiritual thoughts. Then only you will always be established in the Divine Consciousness.

510. You will get the full *Ananda* of the Divine Glory only when you merge deep into silent meditation. When you are on the border land of Divinity of God, when you are at the threshold of God, when you are in the outer skirts, you will not get the maximum peace and bliss.

511. Before saturating the mind with thoughts of *Brahma* you will have to assimilate the Divine ideas first. Assimilation first and then saturation. Then comes Realization, at once, without a moment's delay. Remember the triplet always, "*Assimilation—Saturation—Realization.*"

512. There is always a complaint amongst the aspirants "I am meditating for the last 12 years. I have not made any improvement. I have no realization." Why is it so? What is the reason? They have not plunged themselves in deep meditation into the innermost recesses of their hearts. They have not properly assimilated and saturated the mind with the thoughts of God. They have not done regular, systematic *Sadhana*. They have not disciplined the *Indriyas* perfectly. They have not collected all the outgoing rays of the mind. They

have not made the self-determination "I will realize this very second." They have not given the full 100% of the mind or 16 annas of the mind, their full mind to God. They have not kept an increasing flow of Divine Consciousness (*Tailadharavat*) like the flow of oil.

513. Just as the man who foolishly runs after two rabbits will not catch hold of any one of them, so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has Divine thoughts for ten minutes and then worldly conflicting thoughts for the next ten minutes he will not succeed in anything, in getting at the Divine Consciousness. You must run after one rabbit only with vigour, strength and one-pointedness. You are sure to catch it. You must have only Divine thoughts at all times. Then you are sure to realize God soon.

514. This is one kind of meditation for beginners. Sit on *Padmasana* in a solitary room. Close your eyes. Meditate on the effulgence in the Sun, splendour in the Moon, glory in the stars, beauty in the sky.

515. Meditate on the magnanimity of the ocean, its infinite nature. Compare the ocean with the Infinite *Brahma*, the waves, foams and blocks of ice to the various names and forms. Identify yourself with the ocean. Become silent. Expand. Expand.;

516. This is another kind of meditation. Meditate on the Himalayas. Imagine that the River Ganges takes its origin from the icy region of Gangotri, near Uttarkashi, flows through Rishikesh, Hardwar, Benares, and enters the Gangasagar in the Bay of Bengal. Himalayas, Ganges, and the sea, these three thoughts only should occupy your mind. First take your mind to icy Gangotri, then along the Ganges and finally to the sea. Then again take it to the icy Gangotri. Rotate the mind in this manner for 15 minutes.

517. Imagine that there is a fine garden with lovely flowers. In one corner there are jasmine flowers. In another corner there are beautiful cabbage roses. In the third corner there is the "lady of the night." In the fourth corner there are *Champaka* flowers. Now meditate on these four varieties of flowers. First meditate on jasmine. Then take the mind to rose, then to the lady of the night and finally to the *Champaka*. Again rotate the mind as above. Do this again and again for 15 minutes. Gross meditation like these will prepare the mind to finer abstract meditation on subtle ideas.

518. Have the figure OM in front of you. Concentrate on this. Do *Tratak* also with open eyes (steady gazing without winking till tears flow profusely). This is both *Saguna* and *Nirguna* meditation (with and without attributes). Keep a picture of OM in your meditation room. You can do *Puja* for this symbol of *Brahma*. Burn incense etc.

Offer flowers. This suits the modern educated persons.

519. There is no world. There is neither body nor the mind. There is only one *Chaitanya* (pure consciousness). I am that pure consciousness. This is *Nirguna* meditation (without attributes).

520. Only a trained mind which utterly controls the body can inquire and meditate endlessly so long as life remains, never for a moment losing sight of the object of his search and contemplation (the *Brahma*) never for a moment letting it to be obscured by any terrestrial temptation.

521. During the inhalation the air comes out 16 digits. When the mind gets concentrated it will become less and less. It will come to 15, then 14, 13, 12, 10, 8 and so on. When you enter into very deep silent meditation the breath will not come out of the nostrils. There may be occasional slow movement of the lungs and the abdomen. From the nature of the breathing you can infer the degree of concentration of an aspirant. Watch the breath very carefully.

522. The fire of meditation annihilates all foulness due to vice. Then suddenly comes knowledge or Divine Wisdom which directly leads to *Mukti* or final emancipation.

523. In *Nididhyasana* (meditation) you will have to develop the *Swajatiya-vritti-pravaha*. Make the

thoughts of *Brahma* or Divine Presence flow like inundation or flood. Do *Vijatiya-vritti tiraskara*. Renounce the thoughts of objects. Drive them away with the whip of *Viveka* and *Vichara*. There is struggle in the beginning. It is trying indeed. But later on as you will grow stronger and stronger and as you grow in purity and *Brahmachintana* becomes easy. You rejoice in the life of unity. You get strength from *Atma*. Inner strength grows when all the *Visaya Vrittis* are thinned out and the mind becomes one-pointed (*Ekagra*).

524. During meditation note how long you can shut out all worldly thoughts. Watch the mind very carefully. If it is for twenty minutes try to increase the period for thirty or forty minutes and so on. Fill the mind with the thoughts of God again and again.

525. You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing. Sometimes you may go downwards also if you are not very vigilant and careful, if your *Vairagya* wanes and if you are slack in meditation. Reaction may set in. Some practise meditation for a period of 15 years and yet they have not made any real progress at all. Why? This is due to lack of earnestness, *Vairagya*, keen longing for liberation and intense constant *Sadhana*.

526. When you advance in the spiritual practice it will be very difficult for you to do meditation and

office work at the same time because the mind will undergo double strain. It works in different grooves and channels with different *Samskaras* during meditation. It finds it very difficult to adjust to different kinds of uncongenial activities. As soon as it comes down from the meditation it gropes in darkness. It gets bewildered and puzzled. It has to work in different grooves and channels. When you again sit for meditation in the evening you will have to struggle hard to wipe out the newly acquired *Samskaras* you have gathered during the course of the day and get a calm one-pointedness of mind. This struggle brings in sometimes headache. The *Prana* (energy) which moves inward in different grooves and channels and which is subtle during the meditation has to move in new, different channels during worldly activities. It becomes very gross during work.

527. It behoves, therefore, that advanced *Grihasthi Yogic* students (householders) will have to stop all the worldly activities when they advance in meditation if they desire to progress further. They themselves will be forced to give up all work, if they are really sincere. Work is a hindrance in meditation for advanced students. That is the reason why Lord Krisna says in the *Gita* "For a sage who is seeking *Yoga*, action is called the means, for the same sage who is enthroned in *Yoga* (state of *Yogarudha*) serenity (*Sama*) is called the means." Then work and meditation become incompatible like acid and alkali or fire and water or light and darkness.

528. These are the benefits that are derived by the *Yogic* students who practise meditation systematically. They are : *Santi* (peace), *Santosa* (contentment), fearlessness (*Abhaya*), peculiar spiritual *Ananda* (bliss), unruffled state of mind in worldly difficulties, *Nischala Sthiti* (steadiness), inspiration, intuitive perception, *Sattvic* qualities ; absence of anger (*Akrodha*), egoism and *Raga-Dvesa* (like and dislike).

529. In *Vedanta* or the path of *Jnana* the terms "*Manana*" (reflection) and *Nididhyasana*" are very frequently used. *Manana-vritti-tiraskara* (driving away all the thoughts of worldly object) and *Swajaiiya-vritti pravaha* (increasing the thought-currents of God or *Brahma* like a steady stream). *Nididhyasana* is deep and intense contemplation. It is *Anatma-vritti—vivadana-rahita—Atmakara-vritti-sthiti*. The mind is perfectly established in the Absolute. No worldly thoughts will intrude now. The contemplation is like a steady flow of oil (*Tailadharavat*).

530. Train the mind in a variety of ways in concentration in the beginning. Concentrate on the *Anahata* sounds of the heart by closing the ears. Concentrate on the breath with *Soham* repetition. Concentrate on any concrete image. Concentrate on the blue sky. Concentrate on the all-pervading light of the Sun. Concentrate on the various *Chakras* of the body. Concentrate on the abstract ideas of *Satyam*, *Jnanam*, *Anantam*, *Ekam*, *Nityam*, etc.

(Truth, Wisdom, Infinity, One, Eternal Essence).
Lastly stick to one thing only.

531. In meditation do not strain the eyes. Do not strain the brain. Do not struggle or wrestle with the mind. Relax. Gently allow the divine thoughts to flow. Steadily think of the *Laksya* (point of meditation). Do not voluntarily and violently drive away intruding thoughts. Have sublime *Sattvic* thoughts. Vicious thoughts will by themselves vanish.

532. If there is much strain in meditation reduce the number of hours for a few days. Do light meditation only. When you have regained the normal tone, again increase the period. Use your common sense all throughout the *Sadhana*. I always reiterate on this point.

533. When the mind becomes steady in meditation the eye-balls also become steady. A *Yogi* whose mind is calm will have a steady eye. There will be no winking at all. The eyes will be lustrous, red or pure white.

534. Those who meditate for four or five hours at one stretch can have two *Asanas* either *Padma* or *Vajra* or *Siddha* and *Vajra* in the beginning. Sometimes the blood accumulates in one part of the legs or thighs and gives a little trouble. After two hours change the *Asana* from *Padma* or *Siddhasana* to *Vaijrasana* or stretch the legs at full length. Lean

against a wall or a pillow. Keep the spine erect. This is the most comfortable *Asana*. Join two chairs. Sit on one chair and stretch the legs on another chair. This is another contrivance.

535. You must daily increase your *Vairagya*, meditation and *Sattvic* virtues such as patience, perseverance, mercy, love, forgiveness, purity etc. *Vairagya* and good qualities help meditation. Meditation increases the *Sattvic* qualities.

536. Have the one all-pervading *Bhavana* (feeling). Deny the finite body as a mere appearance. Try to keep up the feeling always.

537. Whatever that elevates you, you can take it up for your advantage just to elevate the mind and then continue your prolonged meditation.

538. In contemplation you are in spiritual contact with the unchanging Light. You are cleansed of all the impurities. This Light cleanses the soul which touches it. The sun-glass is exposed to the light of the Sun and the straws that the underneath catch fire. So within yourself if you have an open heart devoutly lifted up to God, the Light of His Purity and Love, illumining this open soul, will consume all your short-comings in the fire of Divine Love. The Light brings enhanced energy and great comfort.

539. This purifying process leads to a deeper insight into Truth. This is the action of Grace of the Lord upon the soul in meditation. In this

inflowing Grace there forthwith arises that light of the mind into which God is sending a ray of His unclouded Splendour. This Light is vastly potent.

540. Why do you close your eyes during the meditation? Open your eyes and meditate. You must keep your balance of mind even when you are in the bustle of a city. Then only you are perfect. In the beginning when you are a neophyte you can close your eyes to remove the distraction of mind, as you are very weak. But later on you must meditate with eyes open even during walking. Think strongly that the world is unreal, that there is no world, that there is *Atma* only. If you can meditate on *Atma* even when the eyes are open you will be a strong man. You will not be easily disturbed.

541. All the visible things are *Maya*. *Maya* will vanish through *Jnana* or meditation on *Atma*. One should exert himself to get rid of *Maya*. *Maya* havoc through the mind. Destruction of the mind means the annihilation of the *Maya*. *Nididhyasana* (meditation on *Atma*) is the only way for conquering *Maya*. Lord Buddha, Raja Bhartrihari, Dattatreya, Akhow of Gujerat all had conquered *Maya* and mind through deep meditation only. Enter the silence. Meditate. Meditate.

542. You can meditate only when the mind is beyond all anxieties.

543. When *Susumna nadi* is working i. e., when the breath flows through both the nostrils, meditation

goes on with ease and joy. The mind then is calm. There is an increase of *Sattvaguna* when *Susumna* is operating. Sit for meditation the monent *Susumna* begins to flow.

544. Considerable changes take place in the mind, brain and the nervous system by the practice of meditation. New nerve currents, new vibrations, new avenues, new grooves, new cells, new channels, are all formed. The whole mind and the nervous system are remodelled. You will develop a new heart, a new mind, new sensations, new feelings, new mode of thinking and acting and a new view of the universe (as God in manifestation).

545. The meditation room should be regarded as a temple of God. Talks of profane nature should never be indulged in the room. No vicious thoughts of rancorous jealousy, avarice are to be entertained there. Admittance should ever be sought in it with a pious and a reverent mind. For what we do, what we think and what we speak of, leave their impressions on the ether of the room and if no care is taken to avoid them they will exert their influence on the aspirant's mind and rendering his mind perverse and restive make him incapable of attending to the devotion. The words uttered, the thoughts cherished, the deeds done are not lost ; they are always reflected on the subtle layers of ether encircling the room where they are done and affect the mind invariably. As much as possible effort should be made to overcome them. This is to be done for a few months

only ; when the habit is changed, everything will be alright.

546. Those who practise meditation will find that they are more sensitive than the people who do not meditate and because of that the strain on the physical body is enormous.

547. All actions whether internal or external can be done only when the mind is united with the organs. Thought is the real action. If you have control over the mind by steady practice, if you can regulate your emotions and moods, you will not do foolish and wrong actions. Meditation will help a lot in checking various emotions and impulses.

548. During meditation you get rapture or ecstasy. It is of five kinds, viz., the lesser thrill, momentary rapture, flooding rapture, transporting rapture and all-pervading rapture. The lesser thrill is only able to raise the hairs of the body (like the goose skin). The momentary rapture is like the productions of lightning moment by moment. Like waves breaking on the sea-shore, the flooding rapture descends rapidly on the body and breaks. Transporting rapture is strong and lifts the body up to the extent of launching it into the air. When the all-pervading rapture arises the whole body is completely surcharged, blown like a full-bladder.

549. Just as a very skilful archer in shooting at a bird is aware of the way in which he takes his steps, holds the bow, the bow-string, and the arrow at the

time when he pierces the bird, thus "Standing in this position, holding thus the bow, thus the bow-string, and thus the arrow, I pierce the bird," and ever afterwards would not fail to fulfil these conditions that he might pierce the bird—even so should the aspirant note the conditions such as suitable food, "Eating this kind of food, following such a person, in such a dwelling in this mode, at this time I attained to this meditation and *Samadhi*".

550. As a clever cook in serving his master notes the kind of food that he relishes and henceforward serves it and gets gain, so the aspirant too notes the conditions such as nourishment, etc., at the moment of attaining meditation and *Samadhi* and in fulfilling them gets ecstasy again and again.

551. When you begin to sweep a room that was kept closed for six months various kinds of dirt come out from the corners of the room. Similarly during meditation under pressure of *Yoga* through the Grace of God various kinds of impurities float about on the surface of the mind. Bravely remove them one by one by suitable method, and counter-virtues with patience and strenuous efforts. The old vicious *Samskaras* revenge when you try to suppress them. Do not be afraid. They lose their strength after some time. You have to tame the mind just as you tame a wild elephant or a tiger. Do not indulge in vicious thoughts which serve as food for the mind. Make the mind *Antarmukha* (self-introspective). Substitute good, virtuous sublime thoughts. Feed.

the mind with ennobling aspirations and ideals. Old vicious *Samskaras* will be gradually thinned out and eventually obliterated.

552. Leading a virtuous life is not by itself sufficient for God-Realization. Concentration of mind is absolutely necessary. A good virtuous life only prepares the mind as a fit instrument for concentration and meditation. It is concentration and meditation that eventually lead to Self-Realization.

553. During meditation some of the visions that you see are your own materialized thoughts, while some others are real objective visions.

554. Real peace and *Ananda* (bliss) manifest only when the *Vasanas* are thinned out and *Sankalpas* get extinguished. When you fix the mind either on Sri Krishna or Siva or *Atma* even for five minutes *Sattvaguna* is infused into the mind. *Vasanas* are thinned out and *Sphurna* of *Sankalpa* becomes less and less. You will feel peace and bliss during the five minutes. You can compare this *Ananda* from meditation with the transitory sensual pleasure. You will find that this *Ananda* from meditation is million times superior to sensual pleasure. Meditate and feel this *Ananda*. Then you will know its real value.

555. In meditation new grooves are formed in the brain and the mind moves upwards in the new spiritual grooves.

556. In meditation and concentration you will have to train the mind in a variety of ways. Then only the gross mind will become subtle (*Sukhma*).

23. Nirguna Meditation.

557. There is a living, universal Power that underlies at the back of all these names and forms. Meditate on this Power which is formless. This will form an elementary *Nirguna* meditation without any form (formless *Dhyana*) and will terminate in the realization of the Absolute, *Nirguna*, *Nirakara* consciousness eventually.

558. Sit on *Padmasana*. Open the eyes. Gaze steadily on the formless air only. This is also another method of formless meditation. Concentrate on the air. This will lead to the realization of the nameless and formless *Brahma*, the One Living Truth.

559. Imagine that there is a *Parama*, *Ananta*, *Akhandā Jyoti* (supreme, Infinite effulgence) hidden behind all the phenomena with an effulgence that mounts to the blaze of crores of suns together. Meditate on that. This is also another form of *Nirguna* meditation.

560. Concentrate and meditate on the expansive sky. This is also another kind of *Nirguna*, *Nirakara* meditation. By the previous methods in concentration the mind will stop thinking of finite forms. It will slowly begin to melt in the ocean of Peace, as it is

deprived of its contents, viz., forms of various sorts. It will become subtler and subtler also.

24. Obstacles in Meditation.

561. Very often depression comes in meditation in neophytes owing to previous *Samskaras*, influence of astral entities, evil spirits, bad company, cloudy days, bad stomach owing to indigestion and loaded bowels in constipation. It must be removed quickly by cheerful thoughts, a brisk walk, singing, laughing, prayer, *Pranayama* etc.

562. Sometimes during the course of meditation the mind suddenly slips into its old grooves for sleeping. People think that they are meditating, while they are actually sleeping.

563. Various sorts of fantastic dreams trouble some aspirants very much. Sometimes there is a mixture of meditation and dreams. As the phenomenon of dreams is very peculiar and inexplicable, it is very difficult to control dreams unless you wipe out all the *Samskaras* in the *Karana-sarira* (causal body) and control all thoughts. As you grow in purity, *Viveka* and concentration, dreams will decrease.

564. The presence of dreams denotes that you are not yet well-established in deep meditation, that you have not removed *Viksepa* (tossing of the mind), and that you have not done constant intense *Sadhana*.

565. A mixture of drowsiness (*Tandra*) and *Manorajya* (building castles in the air, reverie) is mistaken by aspirants for deep meditation and *Samadhi*. The mind appears to be established in concentration and free from *Viksepa* (distraction). This is a mistake. Closely watch the mind. Remove these two serious obstacles by *Vichara*, *Pranayama*, light *Sattvic* diet. Be thoughtful, careful and vigilant. Stand up for ten minutes and dash cold water on the face and head if drowsiness comes in.

566. Sleepiness, passions, confused state of the mind, *Manorajya* (building castles in the air) are the chief obstacles that stand in the way of fixing the mind on God or *Brahma*. Light *Sattvic* food and *Vichara* will obviate the above obstacles.

567. When you constantly contemplate on the meaning of the *Mahavakya*, 'Aham Brahma Asmi' or 'Tat Twam Asi' through the process of *Mahavakya-nusandhana*, all the *Visayas* (seeing, hearing, touching, tasting and smelling) will stop. But owing to the force of *Samskaras*, *Manorajya* (building castles in the air) will continue. Sleep also will intervene. If you are alert and if by protracted efforts and incessant, vigilant *Swarupa-chintana* (meditation on *Brahma*) you get over these two obstacles, the steady *Brahma-karavritti* and *Brahmajnana* will dawn in no time. *Ajnana* will vanish. You will be established in *Sahaja Paramananda* state. All *Sanchita* (accumulated) *Karma* will be burnt up in the fire of wisdom.

568. The five hindrances to meditation viz., sense-desire, ill-will, sloth-torpor, flurry-worry and perplexity should be removed. For, when these are not removed meditation cannot arise. The mind that lusts after many things through sense-desire is not concentrated on one object or being overcome by sense-desire it does not enter upon the progress of meditation in order to put away the sensuous element. The mind that is harassed by ill-will concerning an object does not proceed at once. The mind that is overcome by sloth and torpor is unwieldy. Obscured by worry and flurry it does not repose but flirts about. Struck by perplexity it does not go on the path that leads to the attainment of meditation and *Samadhi*.

25. *Samadhi*.

569. A *Hathayogi* draws all his *prana* from the different parts of his body and takes it to the *Sahasrara-chakra* (thousand-petalled lotus) at the top of the head. Then he enters into *Samadhi* (super-conscious state). Therefore it is very difficult to bring him down to objective consciousness by mere shaking his body. *Hathayogis* have remained buried underneath the earth in *Samadhi* for years together. They plug the posterior nostrils through *Khechari Mudra* (a kind of *Hathayogic Kriya*) with their long tongues. You can bring down to normal objective consciousness a *Rajayogi* or *Bhaktiyogi* or *Jnanayogi* by mere shaking of the body or blowing a conch. Chudala brought down her husband

*Sikhi*dhwaja from *Samadhi* by shaking his body. Lord Hari brought *Prahlada* down from his *Samadhi* by blowing his conch.

570. A *Bhakta* gets *Bhava-samadhi* through *Prema* of the Lord. A *Rajayogi* gets *Nirodha-samadhi* through *chitta-vritti-nirodha* (by restraining the mental modifications). A *Vedanti* gets *Bheda-samadhi* through *Mithyatva-buddhi* and concentration on the idea of the *asti, bhati, priya* (the *Anvaya* method).

571. When the *Yogi* has reached the last perfect stage of meditation and *Samadhi*, the fire whereof burns surely all the residue of his actions, he at once gets liberation (*Jivanmukti*) in this very life.

572. The moving of a bullock cart can be compared to *Savikalpa-samadhi*. It stops. This is *Nirvikalpa*. The bulls are detached. This is *Sahajavastha*.

573. When your meditation becomes deep you generally operate through the subtle *Karma-Sarira* only. The *Karana-sarira* consciousness becomes your normal consciousness. *Yogis* have a normal *Karana-sarira* consciousness. *Bhaktas* like Lord Gouranga, Tukaram, Tulasidas identified themselves with their *Karana-sarira* and had a normal *Karma-sarira* consciousness. A *Bhakta* of *Karana-sarira* consciousness is an occupant of *Brahmaloka* even when living in the fleshy tabernacle. He is one with *Brahma* or *Hiranyagaroha*. He has Divine *Aiswarya*, yet he has a thin thereal body. He keeps up his individuality.

A whirlpool is one with the whole mass of the water. It has a separate existence also. Similar is the case with the *Bhakta* who has a life with his *Karana-sarira* in *Isvara*.

574. The ground floor represents the Life of passion in the sense universe. The first storey corresponds to *Savikalpa-samadhi*. The second storey tantamounts to *Nirvikalpa-samadhi*. The third storey represents the *Sahajavastha* of a *Jivanmukta*. The ladder with 3 rungs represents *Sravaṇa*, *Manana*, *Nididhyasana* (hearing of *Srutis*, reflection and then meditation on *Brahma*) through which the *Vedanti* ascends to *Brahma*.

575. In *Savikalpa-samadhi* there is *Triputi* or the triad, *Dhyata* (the meditator), *Dhyana* (meditation) and *Dhyeya* (object of meditation). In *Nirvikalpa-samadhi* this *Triputi* vanishes (*Triputirahita*). The mind completely melts in *Brahma*. The happiness or bliss that you get in *Savikalpa-samadhi* is termed *Rasaswada*. This is also an obstacle (*Pratibandha* or *Vighna*) for further spiritual progress. It makes you stop here. It cannot liberate you. You must further march onwards to attain the highest *Nirvikalpa* state wherein lies your whole freedom.

576. In *Yogic Samadhi*, *Dhyeya* remains. *Dhyeya* means the object of meditation. In *Vedantic Samadhi*, *Keval Asti* (existence alone) remains.

577. A sudden stroke of mystic illumination puts an end to all the empirical existence altogether and

the very idea or remembrance of such a thing as this world or the narrow individuality of the spirit in this world absolutely leaves the self.

578. Generally when you have what you call dreamless sleep it is one of two things ; either you do not remember what you dreamt of or you fell into absolute unconsciousness which is almost death—a taste of death. But there is the possibility of a sleep in which you enter into an absolute silence, immortality and peace in all parts of your being and your consciousness merges into *Sachchidananda*. You can hardly call it sleep for there is perfect "awareness". In that condition you can remain for a few minutes or hours or days ; but these few minutes give you more rest and refreshment than hours of ordinary sleep. You cannot have it by chance. It requires a long training.

579 Intuition is spiritual *Anubhava*. It is direct perception or immediate knowledge through *Samadhi*. Professor Bergson preaches about intuition in France to make the people understand that there is another higher source of knowledge than intellect. In intuition there is no reasoning process at all. It is *Pratyaksa*. Intuition transcends reason but does not contradict it. Intellect takes a man to the door of intuition and returns back. Intuition is *Divyadristi*. It is *Jnana-chakshu*. Spiritual flashes and glimpses of truth come through intuition. Inspiration, revelation, spiritual insight come through intuition.

580. *Nirvikalpa* means "free from all sorts of modifications and imaginations." There is a difference between the *Nirvikalpa* state of a *Yogi* and the *Nirvikalpa* state of a *Vedanti*. The former concerns with the mind. The latter concerns with the pure *Atma* or *Brahma* only.

581. If you can fix the mind for ten seconds steadily on a particular object or *Murti* it is *Dharana* (concentration). Ten such *Dharanas* become *Dhyana* (meditation). Ten such *Dhyanas* form a *Samadhi*.

582. *Prana* and *Apana* that move in the chest and anus respectively are united by *Yogic* processes, *Jalandhar*, *Mula* and *Uddiyana Bandhas* and the united *Prana-Apana* is driven into the *Susumnanadi* of the spinal canal. The *Pranas* when thus driven draw up the mind also along with the *Susumnanadi* which is otherwise known as *Brahma-nadi*. When the mind is in the *Susumna*, the *Yogi* is shut out from the objective consciousness of the world. He is practically dead to the world, sees various visions and moves in the mental ethereal space (*Chidakasa*).

583. A life in the spirit (*Atma* or Divine) is not annihilation. *Samadhi* is not a stone-like inert state as many people imagine. When the self is bound down to its empirical accidents, its activities are not fully exercised and when the limitations of the empirical existence are transcended, the universal life is intensified and you have enrichment of self. You will have a rich inner life. You will have an expanded cosmic life and supra-cosmic life too.

584. When all the *Vrittis* die, *Samskaras* and the frame of the mind remain. *Samskaras* can only be fried up by *Nirbija-samadhi*.

26. Experiences in Meditation.

585. By experiences, pleasant and painful, man gathers materials and builds them into mental and moral faculties.

586. "As a merchant closing the year's ledger and opening new one, does not enter in the new all the items of the old but only its balances, so does the spirit hand on the new brain his judgments on the experiences of a life that is closed, the conclusions to which he has come, the decisions to which he has arrived. This is the stock handed on to the new life, the mental furniture for the new dwelling—a real memory."

587. The mind which ever rises and falls with the ebb of desires, fancies this illusory universe to be through its ignorance ; but it should be informed of the real nature of this world, then it will cognise it to be *Brahma* itself.

‘मन एव मनुष्याणां कारणं बन्धमोक्षयोः’

588. During meditation you may experience that you are rising from your seat. Some experience that they fly in the air.

589. Various persons get various spiritual experiences. There cannot be a common experience for

all. It depends upon the temperament, mode of *Sadhana*, place of concentration, and various other factors. Some hear melodious sounds in the ears. Some see lights. Some get *Ananda* (spiritual bliss). Some get both *Prakasa* and *Ananda*.

590. If there is any error in *Sadhana* (meditation) at once consult the senior *Samnyasis* or realized souls and remove the mistake. If your general health is sound, if you are cheerful, happy and strong physically and mentally, if the mind is peaceful and unruffled, if you get *Ananda* in meditation and if your will is growing strong, pure and irresistible, think that you are improving in meditation and everything is going all right.

591. The Divine Light comes not through open doors but only through narrow slits. The aspirant sees the Divine Ray as a sunbeam passing through a chink into a dark room. It is like a '*flash of lightning*'. This sudden illumination chokes all sounds of words. The aspirants is spell-bound in ecstasy and awe. He trembles with Love and awe, just as Arjuna did when he had the *Virata-Viswarupa-Darsana* of Lord Krisna. So bright and glorious is the Light environing the Divine that the initiate is dazzled and bewildered.

592; This is a kind of vision one occasionally gets during meditation. You may behold a dazzling light with abrupt motion. You may behold a head of marvellous form, of the colour of a flame, red as fire.

and very awful to look at. It has three wings of marvellous length and breadth, white as a dazzling cloud. At times they would beat terribly and again would be still. The head never utters a word, but remains altogether still. Now and again there is beating with its extended wings.

593. During meditation the colour of lights that you see varies according to the *tattva* that flows through the nostrils. If there is *Agni-tattva* you will see red-coloured lights. If *Akasa-tattva* flows you will have blue coloured lights. If *Apas-tattva* (water) prevails you will see white coloured lights. If there is *Prithivi-tattva* you will have yellow lights. If there is *Vayu-tattva* you will see black colour. You can change the *Tattva* by various ways. But the best way is by thought. "As you think so you also become." When the *Agni-tattva* flows, think intently of *Apas-tattva*. *Apas-tattva* will begin to flow soon.

594. If you get experiences of the glimpses of self during intense meditation, if you see a blazing light during meditation, and if you get spiritual visions of angels, archangels, Risis, Munis, Devatas and any other extraordinary spiritual experiences do not fall back in terror. Do not mistake them for phantoms. Do not give up the *Sadhana*. Plod on. Persevere diligently. Break veil after veil.

595. March on boldly. Do not look back. Cross the intense void and darkness. Pierce the layer of *Moha*. Melt the subtle *Ahankara* now. *Swarupa* will

shine by itself. You will experience the *Turiya* (*Arudha* state).

596. Sometimes bad spirits will trouble you. They may have ugly fierce faces with long teeth. Drive them with your strong will. Give the word of command—"Get out". They will go away. They are vampires. They are elementals. They will not do any harm to the *Sadhakas*. Your courage will be tested here. If you are timid you cannot march further. Draw power and courage from *Atma* within the inexhaustible Source (*Avyaya*). You will come across very good spirits also. They will help you a lot in your onward march. These are all *Vighnas* or obstacles in the way.

597. Aspirants are eager to get spiritual experience soon. As soon as they get them they are afraid. They are awfully alarmed when they go above the body-consciousness. They entertain a passing wonder whether they will come back again or not. Why should they be afraid at all? It does not matter much whether they return to body-consciousness or not. All our attempts are mainly directed towards getting over this body-consciousness and being one with the higher spiritual consciousness. We are used to certain limitations. When these limitations suddenly drop away we feel that there is no definite base left to stand upon. That is the reason why we are afraid when we go above the body-consciousness. That is a novel experience. Courage is needed. Bravery is an indispensable requisite. *Sruti*

says 'नायमात्मा बलहीनेन लभ्यः', This *Atma* can hardly be attained by weak (timid) persons.' All sorts of forces have to be encountered on the way. A dacoit or an anarchist can easily realize God, because he is fearless. A push in the right direction is only necessary for him. How Jagai and Madhai, rogues of the first water, became very good saints ! They pelted stones at Nityananda the disciple of Lord Gouranga. Nityananda won them by pure divine love. Dacoit Ratnakara became Sage Valmiki.

CHAPTER IV.

1. Comparison of Mind.

(a) *Mind is like a tennis ball.*

When you play at tennis, the ball goes very high in the sky and the next second it comes down to the ground. Even so, the mind jumps high to the Divine Glory, dwells on *Sattvic* Divine virtues for a very short time in the beginning of meditation in neophytes and at once falls down into its old rotten grooves, nasty ruts, foul avenues, stinking channels and dwells on useless abominable thoughts. The developing soul, the new flame shudders and quivers at the sight of these shocking thoughts. It does not matter ; you need not worry. Just as you raise the ball again to the sky by a good, fresh cut or twist or gentle beating, so also you will have to raise the mind again with effort to the heights of Divine Glory and Divine Consciousness

(b) *Mind is like a mirror.*

The mind of a man is compared to a mirror in which Reality (*Brahma*) is reflected. The extent you know about Reality depends upon the state of your mind, whether it corresponds to the full wealth of reality or not. Colours are not revealed to the blind

nor music to the deaf nor philosophical truths to the feeble-minded: "नायमात्मा बलहीनेन लभ्यः". The revelation will be imperfect or distorted if there is any taint or imperfection. The selfish desires and passions get between the instrument of mind and the reality to be revealed. Hidden subtle desires (*Gudha Vasanas*) attack the *Sadhakas* (aspirants) in a variety of ways. *Sadhakas* should be ever watching the mind through serious introspection. When the personality of the subject affects the nature of the instrument the reflection becomes blurred.

(c) *Mind drops like a tennis ball.*

If you allow a tennis ball to drop down from the highest staircase, it will not stop at any of the middle steps in the staircase. It will come down to ground floor at once. Even so, if you do not take the proper precautions, if you mix with the worldly-minded persons you will get a quick downfall like the tennis ball. The mind that you elevated by spiritual practices in six or eight years will become tainted with various sorts of impurities. Beware, therefore, O Aspirants !

(d) *Mind is like a ghost.*

The mind is like a ghost which is restless. Once a Brahman pundit through *Mantra-siddhi* had control over a ghost. The ghost said to the pundit "I can do any work for you in a minute. You must always be giving me some work. If you leave me even for a second without work I will at once devour you."

The *Brahmana* greed. The ghost dug a tank for the *Brahman*, ploughed the fields, and did various sorts of work in a short time. He was not able to give the ghost any further work. The ghost threatened the *Brahman*, "Now there is no work for me. I will devour you." The *Brahman* was quite puzzled. He did not know what to do. He went to his *Guru* and explained to him his whole situation. His teacher said, "O *Chela*, use your common sense or *Yukti* (*Buddhi*). Install a big, stout, soft, wooden post in front of your house. Apply castor oil, wax and other greasy substances to the post. Ask the ghost to get up and get down the whole day and night." The disciple acted accordingly and controlled the ghost. The ghost became very helpless. Even so, you must give always some kind of work or other to the mind e. g. *Japa*, meditation, *Swadhyaya*, service, *Kirtana*, prayer, *Pranayama*. You must keep it fully occupied. Then only the mind can be easily controlled. You can be established in physical and mental *Brahmacharya*.

(e) *Mind again is like a mirror.*

If you place a big mirror in front of a dog and keep some bread in front, the dog at once barks by looking at its reflection in the mirror. It foolishly imagines that there is another dog. Even so man sees his own reflection only, through his mind-mirror in all persons but foolishly imagines like the dog that they are all different from him and fights on account of hatred, malice and jealousy.

(f) *Mind is like mercury.*

The activity of the mind is compared to the mobile mercury. If you place a small quantity of mercury on the ground it will split into several small pieces and run in various directions. You cannot collect them again. Even so, the rays of the mind are scattered in various directions, in sensual objects. It becomes difficult to collect the dissipated mental rays. *Vairagya* and *Abhyasa* will help in making the mind one-pointed.

(g) *Mind is like a strolling street dog.*

The mind can be compared to the shameless wandering street dog with so many wounds on the body. The dog goes to the door of a house. Some one throws a stone at it and it runs away. It goes to another house. There also it gets a good hitting and thrashing. Then it comes back again to the first house wherefrom it received a pelting of stone. Some one again throws a big stone and it gets another wound. The dog will never leave off its wandering habit in spite of the repeated bad wounds it receives. Even so this mind always runs towards sensual objects even though it experiences immense miseries, griefs and sorrows, pains and tribulations. It will never leave off its old habits. You will have to thrash this shameless mind and take to its source—*Brahma* by chanting *OM* with feeling again and again. Let it taste the *Ananda*—the Infinite Bliss of *Atma*. Then alone it will find its rest in *OM*, its original Abode of Eternal Peace.

(h) *Mind is like a pendulam.*

In a clock the pendulam moves to the right and thence to the left. When the children play on a swing, the swing moves high to one side and at once rises high to the other side. Even so, in the case of aspirants who are not established or well-settled in deep meditation, their minds also resemble the pendulam or the swing. They sometimes think of *Karmayoga*, enter the world and do actions. While at other times they run to the Himalayas for leading a contemplative life. There is a struggle inside whether to take up *Karmayoga* or *Dhyanayoga*. You must decide it once for all and be firm in practising *Karmayoga* or in shutting yourself up in a room or cave for some years in the practice of meditation. To run for work into the world for six months and then again into the forest for six months for meditation is no good. Decide one way or the other. Cut asunder the gordion knot. Work till you get *Chitta-suddhi*. Meditate till you realize. This is the wisest course.

2. Atma, the Source for Mind.

598. The source or basis for mind is *Atma* or *Brahma* or Absolute Conciousness. It is through this mind the *Jiva* or the individual soul gathers or grains all the experiences and knowledge of this physical plane during several births (84 lakhs of *Yoniz* according to the Hindu scriptures). When he reaches perfection (*Siddhi*) after gaining the various experiences, the mind melts in its source the "Light of lights", the "Sun of suns".

599. "Just as the bird tied by a string having flown in various directions and finding no resting place elsewhere, settles down at the place to which it is fastened, so also the mind, my dear, flying in various directions and finding no resting place elsewhere settles down at *Prana*, because my dear, the mind is fastened to the *Prana*".—*Chhandogya Upanisad* Ch. VI. 8. 2. (The mind indicates the human soul. *Prana* signifies the Supreme Being, *Brahma*).

600. The individual soul Mr. so and so who is limited by the mind flies about in various directions in the shape of pleasure and pain, actuated by the desires and actions based on ignorance during the waking and dreaming states, experiences all these joys and sorrows and not finding any other resting place, save the *Prana* (Inner Self) settles down at the *Prana* (Inner Being which is Pure).

3. Vasana-kshaya.

601. *Vasana-kshaya* (destruction of *Vasanas*) is caused by *Brahma-bhavana* and *Vichara*. *Vairagya* and *Tyaga* also help you in their destruction. There is no *Vasana* in *Brahma*. Complete annihilation of the *Vasanas* only take place in *Nirvikalpa-samadhi*.

4. Manonasha.

602. The extinction of *Vasanas* (*Vasana-kshaya*), *Manonasha* (annihilation of the mind) and *Tattvajnana* when practised together for a long time are

regarded as fruitful. They should be practised at a time. So long as these three are not equally practised again and again, the Supreme Seat (*Paramapada*) cannot be attained even after a lapse of hundreds of years. Through the practice of these three for a long time the firm knots of the heart are cut without doubt, like the breaking of the threads in a lotus-stalk rent in twain.

603. Control the physical body and the speech first. Then slowly proceed to control thoughts. Do not speak ill of others. Control the *Indriya* of speech first. Gradually the mind will not think ill of others. The mind will say unto itself: "Why should I think ill of others when the organ of speech is not prepared to express what I think?" You can control your actions only when you have become moral. When you speak ill of a man, you poison the mind of several people. It is extremely ignoble to speak ill of others. But just comments without hatred or malice is permissible occasionally.

604. Your thoughts must agree with the word. This is *Arjava* (straight-forwardness). Practise this. You will derive wonderful benefits.

605. If you practise *Satya* for twelve years you will get *Vak-siddhi*. Whatever you speak will come to pass. *Chinta* (anxiety) will vanish. You will be free from committing many evil actions by speaking the truth.

606. If you want to drink water at a tap, you will have to bend your body. Even so, a lower mind will have to bend (to be humble) before a developed mind, if it longs to imbibe its virtues.

607. The more you attenuate your *Vasanas* by *Swarupa-vasana* or the *Brahma-bhavana*, the happier you will become. In proportion to the thinning of the *Vasanas*, the mind also is proportionately thinned out. Mind is nothing but a bundle of *Vasanas*.

608. The illusory *Samsaric Vasanas* that have arisen through the practice of many hundreds of lives never perish except through the practice of *Yoga* for a long time. Therefore, O, Aspirants ! after having put away at a distance the desire of enjoyment by discriminative efforts, resort to these three above-mentioned alone. The wise know that the mind associated with *Vasana* tends to bondage while the mind absolutely free from *Vasana* is said to be an emancipated one. Practise the state of mind absolutely devoid of *Vasana*. *Vasana* perishes through well-conducted deliberation (*Vichara*), *Brahma-dhyana*, *Vairagya* and *Tyaga*.

609. Through the absorption of the *Vasanas*, *Manas* attains quiescence like a lamp without oil.

610. Realization of *Brahma* can be effected through the mind alone after abandoning its *Sankalpas* and *Vikalpas*. The origin and the dissolution of this universe, which is nothing but a mode of consciousness,

take place with the complete origination and destruction of the *Sankalpas* of the mind. It is the *Sankalpa* of the mind that brings about this world with all its moving and fixed creatures.

611. *Sravaṇa*, *Manana* and *Nididhyāsana* are the three *Vedantic* processes for the attainment of *Jñāna* (*Jñānadvaitanistha*). If you do *Sravaṇa* or hearing of the *Sruti*s once, you must do *Manana* ten times (reflection of what you have heard) and a hundred times or a thousand times *Nididhyāsana* (profound and constant meditation). Then only real fruit is attained.

612. "*Amaṇa*" is a sanskrit term which means 'without mind.' "*Amaṇaskata*" is a condition where there is no mind. It is mindlessness. You will find this in *Jivanmuktas* or liberated sages.

613. Destruction of egoism, *Raga-dwēsa* (attraction and repulsion for objects) and all *Vasanas* alone is *Manonasa* (annihilation of the mind). It does not mean that you should take a sword and cut the mind to pieces.

614. Destruction of the mind does not mean annihilation of the self. The *Vedantis* divide the mind into the higher and the lower, of which the lower one leading to desires is asked to be destroyed.

5. Manolaya.

615. *Manolaya* is a temporary absorption of the mind in the object of meditation. When you

meditate on the form of Bhagavan Sri Krisna, the mind becomes absorbed in the form of Bhagavan Sri Krisna temporarily. *Manolaya* cannot save you from bondage. *Manolaya* cannot give you *Mukti*. It is only *Manonasa* (annihilation of the lower mind) that can give you liberation. *Manonasa* is brought about by *Brahma-jnana*.

6. Mind in a Jivanmukta.

616. *Jivanmukta* is a sage free (from the trammels of births and deaths) while living. He uses his mind and body as instruments while he is doing *Vyavahara* (worldly activities). If you say that his mind is completely annihilated as soon as he attains *Jnana*, *Jivanmukti* state is impossible. There have been cases of *Jivanmuktas* like Raja Janaka, who attained *Jnana* and who utilized mind and body as instruments for the well-being of the humanity at large.

617. A *Jivanmukta* though he has infinite powers, cannot express all his *siddhis* through his finite mind.

618. An occultist learns through self-control and discipline to work on two planes at once, that is to be partly out of his body at the same time when he is working on the physical plane ; so that while he is writing or speaking, he may be doing other things with his astral body. When such is the case with an occultist, little need be said of a full-blown *Jnani* who is resting on his own *Swarupa* ? He fixes himself on *Brahma* and uses his mind and the body

as his instruments when he is doing *Vyavahara*. He has dual consciousness. He has consciousness of the *Brahma* as well as consciousness of the world. He sees the world as a dream within himself. *Iswara* or *Saguna Brahma* (Personal God) has full consciousness of *Nirguna Brahma*. That is His *Swarupa-laksana*. At the same time He has full cosmic consciousness. He knows what is going on in every mind. A *Jnani* is always in *Samadhi*. There is no 'in *Samadhi*' and 'out of *Samadhi*' for a *Jnani* like that of a *Rajayogi*.

7. Jnanayoga.

(*Its essence*)

619. In *Jnana* (Absolute) there is neither East nor West, neither dawning nor setting, neither increase nor decrease, neither sitting nor standing, neither life nor death, neither working consciousness nor dreaming state, neither talking nor lecturing, neither thinking nor knowing, neither light nor darkness. The three—actor (*Karta*), action (*Karma*), and instrument (*Karana*) will shine as one in the Self of *Jnanis*. What an exalted state it is! It is simply marvellous. It is wonderful. One becomes speechless. It can never be adequately described in words.

620. Till the blissful *Jnana* dawns on you, you should do constant and intense *Sadhana*. Although you see your body and the world, they really exist not. Never move a fraction of an inch from your

established position in *Atma*. Constantly think that you are the all-pervading *Atma* (*Chidakasa*). Even if you are in the mouth of a machine-gun repeat "Soham"—"Soham"—"Aham Brahma Asmi". Roar like a lion. Fear comes only when you identify yourself with this perishable fleshy body. If you identify yourself with the Infinite, Eternal, Immortal *Atma* you will become at once absolutely fearless. Fear is an imaginary modification of the mind of an *Ajnani*.

621. Find out your centre. Rest in your centre or equilibrium. That centre is *Atma* or *Brahma* or the One Truth that is shining in your heart from eternity to eternity. If you can rest in your centre neither trouble nor tribulation, neither loss nor disappointment, neither grief nor sorrow can effect you and throw you off the balance.

622. If you can keep yourself up in tune with the Infinite you will have a poised and balanced mind. Nothing can hurt you. You will be always in joy, because you are identifying yourself with *Atma*. You are resting on the Highest Self. Even though Mansoor, Shams Tabriez, the great Sufi *Jnanis* were flayed alive they never felt any sort of pain. They simply uttered '*Analhak*' (I am He). Every drop of blood that fell down also uttered '*Analhak*'. They were always in the bliss of *Atma*. Look at this marvel. These are the real *Jnanis*. They showed their power and knowledge of *Atma*.

623. A small fishing boat is tossed about severely hither and thither even by ordinary waves of a river. But a big steamer remains unshaken even though violent waves dash against it with tremendous impetuosity. Even so, a man of the world with a fickle mind is tossed about hither and thither even by the small waves of *Raga-Dvesa* of the mind. Whereas saint or a *Jivanmukta* with a balanced and serene mind remains in the world quite steady without being in the least affected by the stormy waves of troubles, tribulations, miseries, afflictions etc. He is always resting peacefully in the perpetual calm of *Atma* or the Absolute Self.

524. If you have an easily irritable mind you will not be able to do your daily duties and business in an efficient manner. You must have the knack to keep the mind always in balance and in tune. Close your eyes. Dive deep into the Divine Source. Feel His Presence. Remember Him always. Praise His Name. Repeat His Name even while at work. You will gain immense spiritual strength. Meditate early in the morning before you mix with people. You must rise above the thousand and one things which would irritate you easily in the course of your daily life. Then only you can turn out wonderful work daily with harmony and concord.

625. "He who dwells in the mind, is within the mind, whom the mind does not know, whose body is the mind, who from within rules the mind is thy Self, the Inner Ruler, immortal." *Brihad. Up. Ch.*

III. 7-20. Mind is *Jada* (insentient). It borrows its light from the Inner Ruler. Just as a piece of a piece of iron moves in front of a magnet, so also this mind moves in front of the Inner Ruler. It plays, thinks, feels and imagines before the Divine Presence, just as the Prime Minister plays and works before the presence of the King. The mind shines in its borrowed feathers. It appears like *Chaitanya* (pure consciousness). How can the mind which gropes in darkness, which changes in every minute, which has a birth from *Mahat* and also death (dissolution) in *Prakriti* be termed as pure Consciousness ?

626. *Moksa* (release from the *Sansaric* wheel or birth and death) comes through *Jnana* (knowledge of *Atma* or God). *Jnana* comes through *Vichara* (right enquiry) of Who am I ? or understanding and thinking of the right essential significance of the *Mahavakya*—"Tat Twam Asi" "thou art that" of the *Upanisads*. Enquiry of who am 'I' and understanding of 'Tat Twam Asi' are one and the same.

627. Like a crystal (*sphatika*) which though tinged with the seven colours is yet unaffected by them, *Atma* too is not affected by the actions of the mind. *Raga*, *Dvesa*, pleasure and pain, *Kartritwa* (agency), *Bhoktritwa* are the *Dharmas* of the mind only. *Atma* is *Saksi* (perceiver) and *Asanga* (unattached).

628. The *Jnana* state is a state very difficult to be comprehended. It is a tremendously high state

wherein all the *Tattvas* drop by themselves and *Chidakasa* only like the vast, infinite ocean of 'Vyoma' or 'ethereal space' or 'Gagana' shines by itself. It is the state of pure knowledge which transcends the pleasures of natural scenery and beauties. The beauty of pleasure-gardens, rivers, lakes, snow-clad mountains, green forests, etc., are the creations of *Maya*. It veils our eyes and prevents us in experiencing the infinite, *sahaja* (natural) beauty of *Atma*. The melodious music of birds is also a creation of *Maya*. It prevents us from hearing the natural *Nada* of OM—the sweetest *Pranavadhwani*. That *Nirvana* state that transcends all nature is *Jnana* state. I sat on *Padmasana*. I meditated on *Atma*. I forgot myself and the surroundings. I saw something which I had never seen upto this time. I heard a *Nada* which I had never heard upto this time. There was a sensation and knowledge that I was absolutely free from all sorts of attachment. I had an experience of new knowledge. The thought of *Atma* continued for some time. I had a novel experience of pure bliss also. It is a void full of Light and Knowledge and Bliss free from vicissitudes of this world.

629. Who sees the defects in the Sun whether it shines brightly or whether it is obscured by clouds? It is the eye. Who sees the defects in the eye whether it is a cataract or *Timira* or not? It is the *Buddhi* (intellect). Who sees the defects in the *Buddhi* whether there is confusion or clarity in it? Who illuminates the *Buddhi*? It is *Aham* (Infinite 'I').

This *Aham* is the *Kutastha* or *Atma* or *Brahma*, illuminator of everything.

630. Who illuminates in dreams ? There is no other light there. The mind is not self-luminous. It is *Jada*. It is *Brahma* who illuminates the objects in the dream.

631. Suppose there is a blazing light at night. You stand at a distance. Something stands between you and the light as an obstruction and you cannot see the light. But you can see the objects clearly that are illuminated by the light. Though you cannot see the light directly you clearly conclude that there must be a big light through the perception of the objects. So also there must be a self-luminous illuminator, behind this Nature. That illuminator, the "Light of all lights" "ज्योतिषामपि तज्ज्योतिः" is the *Adhithana* (support) for this illusory world.

632. When the mind runs from one object to another, that state in the interval wherein you become mindless for a very short time is *Swarupasthiti*. That is *Brahma*.

633. The very idea of creation suggests that there must be a creator. The very idea of matter suggests that there must be a spirit. The very idea of changing phenomenon suggests that there must be an unchanging noumenon. The very idea of a changing mind suggests that there must be an unchanging *Saksi* and controller (*Niyamaka*) for the mind.

634. It is only through your dauntless energy and own indefatigable efforts that you can get *Brahma-jnana*. *Guru* and *Sastras* can show you path and remove your doubts. *Anubhava* of *Aparoksa* kind (direct, intuitive knowledge) is left for your own experience. A hungry man will have to eat for himself. He who has a severe itching will have to scratch for himself.

635. There is a cocoanut made of^l sugar only. It has got marks, lines, external shell, ridges, eyes and everything. But you have got internal *Bhava* (feeling) in the mind that it is only sugar. Similarly even though you see the different objects of the universe, you must have a *Bhava* and *Nischaya* (determination) of the *Atma* that is at the bottom of all these objects, which is the ultimate reality and essence of everything.

636. Why do you look into the leaves, twigs, flowers, fruits of the mango tree? Look into the source, the seed. The cloth is only cotton and thread. Take the cloth as cotton only. Even so take the world as *Atma* or *Brahma*.

637. The fire in a picture will not burn anything. A light in the presence of midday sun will not shine and shed its light. Even so the *Ahankara* of a *Sattvic* person cannot do any harm to any person.

637. When you see an object with your eye you know that it is through the light of the sun that you are able to see it. You have a double *Dristi*.

Similarly a *Jnani* has always a double *Dristi* when he does *Vyavahara*. Even when he works he knows he is not working, he is unattached. Even though he sees the world it is all *Brahma* and *Brahma* for him.

638. The toy-elephant made of wood has hidden the reality—wood when you take it for an elephant. Even so these names and forms have concealed the the Reality—*Brahma* behind these names and forms. Get rid of the *Blhanti* (illusion) in the mind, that is deep-rooted from *Anadikala* (beginningless time). This is wood. This is not elephant. So also this is *Brahma*. This is not world. This is *Atma*. This is not body. This is *Apavada-yukti* in *Vedanta*. Take out the balance left that is true after throwing off the false thing viz., elephant, world, body etc.

639. Clay is the only reality in all the three periods of time. Pot is an unreal thing : “वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्” “Clay only is the reality. The modifications such as jar, pot etc., are in speech only like ornament”—*Chhandogya Upanisad*. Similarly *Brahma* or *Atma* is the only real thing, eternal *Vastu* which has no beginning, no end, no change. The modifications, body, mind, *Indriyas* and world are all totally false. They are in name only. See the clay in all earthenware vessels. See *Atma* in all objects (*Atmadristi*).

640. The real bliss is that which arises when the mind divested of all desires through the eternal *Jnana*, destroys its subtle form.

641. When the self is once re-organized and realized it can never be forgotten. The impression of the recognition of the self, if once made, can never be obliterated from the mind. It sticks to the mind always.

642. "That which one cannot think with the mind, but that by which, they (wise sages) say the mind is made to think, know that alone to be *Brahma*" *Kena Upanisad*, 5.

The capacity of the mind to think exists, because it is enlightened by the *Brahma* or *Atma* shining within and it is by that the mind is capable of activity. Those who have realized the self, say that the mind is pervaded by *Brahma*. Mind is a mere beggar. It borrows its light and intelligence from *Atma* that is self-effulgent.

643. Time, space, and *Vastu* (substance) are the three categories of the mind. Every object has three kinds of limitation (*Parichchheda*). Grapes, for instance, are obtainable in a certain season only, and in certain places only. So grape has got *Desa*, *Kala-parichchheda* (limitation by space and time). It has got *Vastu-parichchheda* also. You cannot find grape in a mango tree. But the existence of *Brahma* or *Sachchidananda* is free from these three kinds of *Parichchheda* (*Trividha-parichchhedarahita*), because He is Eternal, Infinite and the essence and *Adhithana* for all substances.

644. An Englishman is different from an Indian. There is *Swajatiyabheda*. A tree is different from a stone. There is *Vijatiya-bheda*. There is difference between a fruit, flower and leaves in the tree. There is difference between a hand, arm, leg, foot etc. This is *Swagata-bheda*. *Brahma* has not got these three kinds of *Bheda*. There cannot be another *Brahma* because Infinity is One. So there is no *Swajatiyabheda* in *Brahma*. The world has emanated from *Brahma*. It is illusory. So it cannot bring *Vijatiyabheda* for *Brahma*. World is *Brahma* Himself. *Sat-Chit-Ananda* are not three entities. They are one. It is only *Sabda-bheda*, like water, *Pani*, *Jala*. *Sat* is *Chit*. *Chit* is *Sat*. *Chit* is *Ananda*. So there is no *Swagata-bheda* in *Brahma*. *Bheda* is a mental creation produced by space, colour, size etc.

645. If anything is free from the three kinds of *Parichchheda* (limitation) of *Desa*, *Kala*, *Vastu* and three kinds of *Bheda* as described above, then it is termed *Akhanda*. You can ascribe *Akhandatva-laksana* to that substance. That *Laksana* can be attributed to *Brahma* only.

646. (a) That thing which has no knowledge of itself and of other things also is called *Jada*.

(b) *Chaitanya* or *Chit* or *Chetana* is *Swayam-prakasa* (self-luminous) and *Sarva-prakasa* (illuminating everything). It illuminates the mind, *Buddhi* and all *Indriyas* internally; and externally the sun, the moon, the stars, lightning, fire etc. *Brahma* only

is *Chaitanya Vastu*. Mind, *Buddhi*, *Indriyas* and all other things are *Jada*.

647. When any thought arises in the mind, enquire why has this *Vritti* (modification) arisen? Whom it concerns? Who am I? All the thoughts will die eventually. All mental activities will cease. The mind will turn inward. It will rest on *Atma*. This is *Vedantic Sadhana*. You will have to persist constantly in the *Sadhana* whenever stray thoughts arise. The one thought "who am I?" will destroy all other thoughts of wordly nature. That thought will die by itself. Ego will vanish. Balance left is *Kevala Asti*; *Chit-matra*; *Kevala Suddha Chaitanya*; *Chidakasa-matra* which is *Nama-ruparahit* (free from all names and forms), *Vyavahararahita*, *Mala-Vasa-narahita*, *Niskriya*, *Niravayava*, which is *Santa*, *Siva*, *Adwaita* of the *Mandukya Upanisad*. That is *Atma*. That is to be known.

648. When a man gets a firm conviction that names and forms are unreal, and the *Adhithana* at their back is real, then it is said that his angle of vision is changed.

649. A man with *Antarmukha-vritti*, changed angle of vision, *Vairagya* and *Mumuksutva* is alone fit for the study of *Vedanta* and the practice of *OM* and *Jnanayogic* contemplation. Such a man only will be really benefited.

650. *Kalpna* in the mind means mental creation or imagination. This is the real *Yogamaya*. You will

have to destroy these various *Kalpanas*. This is the aim of all the spiritual *Sadhanas*. Then you will be established in *Nirvikalpa* state of bliss. Pure *Nivritti* is needed to attain this after you got *Chitta-suddhi* through *Niskama-karmayoga*.

651. He who is attempting to fix the mind on *Brahma* is really doing the highest *Karmayoga*, highest *Yajna*, highest duty and highest charity. He need not visit *Tirthas*. He need not distribute charity.

652. *Jnana-mouna* is that state wherein the mind remains merged in *Brahma* or *Atma* or *Swarupa*. In this state there is not the slightest trace of the notion of 'I'. As there is no mental activity and as there is no doer, all the *Karmas* are burnt in the *Jnanagni* (fire of wisdom). The *Jiva* feels that he is entirely different from the five *Kosas* or sheaths, as he identifies himself with the *Atma*.

653. When you are expecting to meet a friend of yours at the railway station, the mind tries to see him in several other persons with a like physiognomy (*Sadrisya*) ; because the mind is engrossed with the one idea of meeting a particular friend at a particular time. The mind is very eager to see him. A lustful young man sees a woman in a pillar tried with a woman's cloth, in fact everywhere. The mind is charged with very powerful and lustful thoughts. A God-intoxicated man on the contrary, sees God in tree, a stone, boy, child, girl, cow, dog, in fact in everything.

‘सर्वं खल्विदं ब्रह्म’

654. When the water dries up, the reflection of the sun in water also vanishes. Even so, when the mind-lake dries up by extirpation of all *Sankalpas* and *Vasanas* the reflection of intelligence, *Chidabhasa* in the mind-lake also vanishes. The name *Jivatma* disappears. Ego goes away.

655. *Mukti* is for the mind only. *Mukti* is for *Prakriti*. It is not for the *Jiva*. *Jiva* is already *Brahma* *Jiva* is ever free. He is identical with *Brahma*.

656. Intellectual pleasure is far superior to sensual pleasure. *Ananda* from meditation is far superior to intellectual pleasure. Spiritual bliss or *Atmic* bliss from self-realization is infinite, immeasurable and unbounded. It is *Anandaghana* (solid mass of bliss).

657. Attachment, love and *Ananda* (bliss) all go together. You are attached to your wife and children, you love them also ; because they give you *Ananda*. As this world is illusory and as through *Bhramanti* (illusion) pain appears as pleasure, you must cut asunder all worldly attachments ruthlessly and direct your love and attachment towards the Reality, *Brahma*, the *Adhishthana* (substratum or basis) that lies at the back of mind and all objects and is the *Saksi* (witness) for all the activities that take place in *Buddhi*.

658. *Tattvajnana* is the release from the trammels of one's own mind. Such a release alone leads to the attainment of *Moksa*.

659. You must not stop thinking of *Brahma* (*Brahmachintana*) even for half a second, even for the time taken it one winking. You must become *Nididhyasana-parayana* (one whose sole refuge is meditation on OM with feeling and meaning). Then only *Brahmajnana* is possible.

660. You will have to destroy the *Jiva-bhavana* by entertaining the opposite '*Aham Brahma Asmi*' *Bhavana*. The *Jiva-bhavana* is created by the *Vyavaharic Buddhi*. You will have to destroy this kind of *Vyavaharic Buddhi* by developing the *Suddha Buddhi* or pure reason.

661. When a *Jnani* sees outside he may simply see but the *Vritti* may not assume *Visayakara* as in the case of worldly-minded persons.

662. Just as the mind is free from any *Visayakara* in deep sleep state in all, it is free from any *Visayakara* in the waking state also in a *Jnani*. The world appears to him as a mere dream. He dwells in *Brahma* even while working.

663. *Vasanasahita* mind (mind associated with desires) is *Bandha* (bondage). Mind free from desires is *Mukta* (free).

664. Real happiness is within you. It is in the *Atma*. It is subjective. It is in the *Sattwaguna* and beyond *Sattwa*. It manifests when the mind is concentrated. When the *Indriyas* are withdrawn from the objects outside, when the mind is one-pointed (*Ekagra*), when there is *Vasanaksaya* (annihilation of the *Vasanas*) and *Manonasa* (annihilation of the mind) ; when you become desireless and thoughtless, *Atmic* bliss begins to dawn. Spiritual *Ananda* begins to thrill. Why do you search *Ananda* outside, in vain, in objects, money, women, titles, honours, name and fame, which are false, worthless and like cowdung ? Search within your heart in the *Atma*.

8. Become a Sakshi of Mind.

665. Be the seer of the mind's dramatic performances, and be not involved with the mind itself.

666. You are able to see the objects only. But the *Saksi* or *Kutastha Brahma* sees the mind, its modifications, the *Jivatma* or reflected consciousness and the various objects of the universe.

667. It is the *Vritti* (modifications in the mind) that binds you with the object. You identify yourself with the *Vritti* and through the *Vritti* with the object. That is the secret. Be a *Saksi* (silent witness to the activities of the mind) of the *Vrittis* of the mind. There will be no longer bondage.

668. When you see a man suffering from appendicular colic, you do not feel yourself any pain. But

when you get the same colic you cry out and experience intense agony. Why? Because of egoism (*Ahankara*) you identify yourself with the body. If there is absence of *Ahankara* you will not feel any pain. This absence of *Ahankara* can come only when you become impersonal, when you become the *Saksi*, when you identify yourself with *Brahma* (Absolute).

669. "I am neither *Prana* nor the senses. I am quite distinct from these. I am *Saksi* (witness) for these and these and their activities. I am *Sat-chit-anandaswarupa*." This alone is sufficient for the *Vedantic Nirguna* meditation (formless meditation without any attribute). At once you will be elevated to the highest pinnacle of glory. This is the best formula.

670. If you have a strong *Nischaya* (determination) only on the above formula it is termed *Paroksa Jnana* (Indirect knowledge of *Brahma*). If you have actual *Anubhava* through meditation it is termed *Aparoksa Jnana* (direct intuitive knowledge of *Brahma*) or *Atmasaksatkara*.

671. If you go above body-consciousness, if you can abandon the body-idea, and if the mind rests on *Atma* or the Self then doubtless you are *Sukhi*, *Santa* and *Mukta* (happy, peaceful and free).

672. Mind has got a reflexive power of looking up into its own depths. A *Rajayogi* develops this power. Introspection helps to cultivate this *Yogic* faculty. Enter into silence now from today in a dark

quiet room. Watch the mind carefully. Be patient. Do not identify yourself with the mind. Be a *Saksi* or a silent witness. Separate yourself. You can directly perceive the various mental states.

9. Assert "I am God".

673. Strangle every thought of deficiency, imperfection, weakness, inferiority. Even if you have nothing to eat, no cloth to wear, even if you suffer from a terrible incurable disease, cling tenaciously to the ideas "I am God. I am perfect. I possess everything. All health I am. All joy I am." Remember that to be your right mental attitude, what you habitually think prepares a pattern which the life-processes are constantly weaving, out-picturing in the life.

674. Why are you afraid of *Kama*, *Krodha* etc.? They are your servants. You are *Sat-Chit-Ananda Atma*. Assert the majesty and magnanimity of the self.

675. "I am that *Atma* or *Brahma* which is *Eka* (One), *Chidakasa*, *Akhand*a (without parts, indivisible), the self of all beings (*Sarvabhuta-Antaratma*)". Try to get established in this *Bhava* with all efforts (*Prayatna*). Then the *Chanchalata* of the mind will vanish. Then you will get eternal bliss. You will become a *Jivanmukta*. There is not an atom of doubt on this point.

676. When you meditate on *OM*, when you assert yourself as *Brahma* in the morning meditation, you will gain a lot of strength. That will help to give you courage that is needed for the progress in the spiritual path. Many difficulties on the path of Truth are to be overcome through the help of fortitude and endurance (*Titiksha*). These qualities are the forms of courage. Fortitude is mental power of endurance. It is firmness in meeting danger. It is power of resistance.

677. When you remember that a savage or a rogue is a saint of the future and has all the divine qualities in a potential form you will begin to love everybody. Hatred will slowly vanish. It is only a question of time for the rogue of the savage for evolution and development.

10. Pratipaksha Bhavana.

(Counter-thoughts) ,

678. Thoughts of worry and thoughts of fear are fearful forces within us. They poison the very sources of life and destroy the harmony, the running efficiency, the vitality and vigour. While the opposite thoughts of cheerfulness, joy and courage heal, soothe, instead of irritating, and immensely augment efficiency and multiply the mental power. Be always cheerful. Smile. Laugh.

679. Every thought or emotion or mood produces a strong vibration in every cell of the body and leaves

a strong impression there. If you know the method of raising an opposite thought or counter-thought, then only you can lead a happy harmonious life of peace and power. Thought of love will at once neutralize a thought of hatred. A thought of courage will immediately serve as a powerful antidote against a thought of fear.

680. When there are diseases, discord, disharmony in the cells of the body owing to influence of vicious thoughts, worry-thoughts, fear-thoughts, hatred-thoughts, jealousy-thoughts, lustful thoughts, you can neutralize the poison or canker in these diseased, morbid cells and establish peace, harmony, health, new vigour and vitality by entertaining sublime, soul-stirring, life-giving, soul-awakening, *Sattvic*, Divine thoughts by vibrations of 'OM' chanting, by repetition of the different names of the Lord, by *Pranayama*, *Kirtana* (singing of the Name of the Lord), study of *Gita* and the holy scriptures, by meditation etc!

11. How to Control the Mind ?

(*Practical Sadhana*)

681. The desire for comfort is ingrained in the mind. You must be very careful. The mind is ease-loving, easy going and happy-go-lucky. You must check this nature.

682. Those who are not content with anything that come in their way are of weak minds only.

Santosa (contentment in the mind) is a very great virtue. "सन्तोषात् परमं लाभम्"—by contentment you will have great gain. It is one of the four sentinels of the vast domain of *Moksa*. If you have this virtue, it will lead to the attainment of *Satsanga* (association with the wise), *Vichara* (enquiry of self) and *Santi* (peace).

683. True freedom results from the disenthralment of the mind. If the mind is purged of all its impurities and worldly taints, it will become exceedingly calm. All fluctuations of the mind will cease. Then the Supreme *Nistha* (meditation) will supervene. Then all *Sansaric* delusion attendant with its births and deaths will come to an end. Then you will get *Paramadhama* (supreme abode of Peace).

684. The sovereign specific presented by the wise sages for the eradication of the mind's disease can be had easily through the mind alone. You must have the knack or the pluck or the aptitude to tame the mind. To tame a lion or a tiger is far more easy than taming one's own mind. Tame your own mind first. Then you can tame the minds of others quite easily. Those who practise *Vairagya* are real tamers of their minds. Have no longing for objects. Avoid them. *Vairagya* thins out the mind. *Vairagya* is a drastic purgative for the mind. The thief-mind shudders and trembles when it hears the words '*Vairagya*', '*Tyaga*', '*Sannyasa*'. It gets a death-blow when it hears these three terms.

685. Those who without longing for the objects avoid them can be termed the subjugators of their minds.

686. Those who do not develop the painless *Vairagya* inherent in one's self and that with great felicity and happiness are at best but vermins in human shapes.

687. If the mind is divested of all the *Sankalpas* of 'I' then through meditation of *Atma* after being initiated by a *Guru* and having known the real significance of the *Vedas*, the mind can be turned back from various pains and made to rest on the subjective blissful *Atma*.

688. To lovers of *Moksa* in whom the invincible desires have been destroyed and who try to win their way upto salvation through their own efforts, the easy abandonment of their dire mind is itself their transcendental path and they then feel as if a great load were off their heads. No other path is truly beneficial.

689. Renounce everything mentally and destroy the mind through the attainment of *Atmajnana*. Rest in the self-existent *Brahmic* seat. It is only through dauntless energy that the painless wealth of *Moksa* can be acquired.

690. If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then know that the

mind is destroyed. When the mind is changed the objects which gave you pleasure before will give you pain. That is the sign of annihilation of the mind.

691. If all doubts vanish through *Brahmajnana* then the mind will be destroyed. All tribulations, annoyances, miseries, grief will cease with the destruction of the mind.

692. The ideas of differentiations of this person or that person or 'I' or 'thou' or of this or that object do pertain to the mind only. Put an end to that mind with the sword of *Ahavana* (non-thought). Like thick clouds that are dispersed through stormy gales, the mind will get absorbed into *Chit* (absolute consciousness) through the extinction of *Kalpanas* (thoughts).

693. Sit on *Padma* or *Siddha Asana*. Close the eyes. Concentrate the gaze on the *Trikuti* (space between the two eye-brows). Now chant *Dirgha Pranava* (long OM) forcibly for five minutes. This will remove *Viksepa* or tossing of the mind. Now concentration will ensue. Now repeat OM mentally with *Brahma-bhavana*. Whenever the mind begins to wander, again chant OM verbally. As soon as the mind gets calm, mentally repeat OM again. The same process can be adopted for *Saguna* meditation also.

694. It is indeed a rare thing to find a mind that is not affected by its contact with fluctuation. Like heat which is inseparable from fire, fluctuation which

debases the mind is inseparable from it. Devoid of this fluctuation, the mind ceases to exist. It is this fluctuation, potency of the mind that you should destroy through ceaseless *Atmajnana* enquiry.

695. If the mind is deprived of its pleasure-centres of all sense-objects, it clings to *Vairagya* and *Tyaga* and must naturally move towards *Atma*.

696. The mind becomes of the nature of *Jnana* by dint of the efforts towards spiritual direction ; but becomes of the nature of the universe through *Ajnana*.

697. Music exercises a tremendous soothing influence on a ruffled mind. In America doctors use music in curing many diseases, particularly of nervous origin. Music elevates the mind also. *Kirtana* is one of the nine forms of worship (*Navadha Bhakti*). It causes *Bhava-samadhi* (union with God through *Bhava* or feeling). It is prevalent throughout India. It corresponds to the singing of hymns by Christians. Ramaprasad of Bengal realized God through *Kirtana*. His songs are very famous in Bengal. In this *Kaliyuga* or iron age, *Kirtana* is an easy way to God-Realization. Sing the Name of Hari constantly. Praise constantly His qualities. You will have *Darsana* of Hari. Those who can sing well should retire to a solitary place and sing heartily with *Suddha Bhava*. In course of time they will enter into *Bhava-samadhi*. There is no doubt about it.

698. You should, through your higher *Sattvic* mind avoid the mind which runs in the direction of

objects and progressing higher up, should without any despondency of heart accumulate wealth of *Tapasya* for acquiring that imperishable Supreme Seat (*Parama Pada*). Like an emperor who brings his sway all kings on earth, the fluctuating mind should be brought under the perfect control of the non-fluctuating mind and then the letter reaches its own state, which is the Supreme One.

699. Don't allow the mind to wander here and there like the strolling street dog. Keep it under your control always. Then alone you can be happy. It must be ever ready to obey you, to carry out your behests.

700. If you have the reins of the horses under your control you can have a safe journey. The *Indriyas* are the horses. If you have the senses under your efficient control, you can have a safe journey in the path of *Moksa*. *Indriyas* cannot do anything without the help of the mind, their master and commander. Control of the *Indriyas* means control of the mind only. Control of thoughts leads to the control of mind and *Indriyas* also. It leads to the attainment of infinite bliss and eternal life. Control of thought is indispensable a great *desideratum* for all.

701. There is a world of difference between "Just comments" and *Ninda* (censure). "Just comments" is not *Ninda*. It is permissible. It is unavoidable too. You can avoid it only when you shut yourself alone in a far-off Himalayan cave. If you have no

hatred for a man, if you are not jealous of him and if you point out to your friend in the course of conversation his weaknesses and good virtues also "Mr. Thomas is an honest, loving, kind, sympathetic man. He is humble. He speaks the truth. But he is extremely irritable and hot-tempered." This is not *Ninda* (censure) at all, although you point out the defect of Mr. Thomas. In *Ninda* you vilify a man. You point out his defects only. You exaggerate his weaknesses. You point out the defect to everybody of your own accord without being asked. In your heart of hearts you are jealous of the man. You want to vilify him.

702. *Pratyasa* (anticipation) and *Parigraha* (grasping) are two *Vrittis* (modifications) in the mind. These two *Vrittis* make you a beggar of beggars and destroy your will-power. Do not anticipate anything. Even if anything that is conducive to luxury comes, reject it at once. You will grow strong.

703. In the beginning, I used to give a long rope to my mind. It will whisper to me "Let me go to Allahabad Kumbha Mela". I would say, "My dear friend, my mind! you can go now." As soon as I would return I would ask "Oh mind, are you satisfied now? What did you enjoy there?" It would hide itself and drop down its head in utter shame. Gradually it left off its old habits and became my true friend, guide and *Guru* through the true counsels it imparts in the way of obtaining the highest goal.

704. If you get the mastery over the mind and get true *Jnana* or illumination after destroying *Ahankara* and subjugating the *Indriyas* (organs) you will be doubtless free from the trammels of births and deaths. The differentiations such as 'I', 'YOU', 'HE' will vanish.

705. If the mind is bathed in the water of *Jnana* and cleansed of all its impurities then the shining *Moksha* will disclose itself in its native effulgence to those who strive after it.

706. Do always virtuous actions. Watch the mind and see what it is doing. These two methods are quite sufficient to control the mind.

707. Bondage is caused by *Vasanas* (desires in subtle forms). If these *Vasanas* are destroyed by *Vichara* (enquiry of *Atma*) and discrimination, the mind which is ever restless will get quiescence like a ghee-less lamp.

708. Once a child sucked the breasts of his mother when she was in a fit of violent fury or rage and died immediately on account of poisoning by virulent chemical products that were thrown into the blood of the mother when she was in great excitement. Such are the disastrous effects of anger. Even three minutes of violent hot temper may produce such deleterious effects in the nervous system that it will take weeks or months for the repair of injury. Therefore, you must try your level best to control

your anger by *Kshama*, patience, love, *Viveka*, *Vichara*, *Atma-bhava* and such other virtues.

709. *Vasana-Tyaga* (renunciation of desires) constitutes the practice of *Sama*, one of the sixfold virtues (*Satsampatti*). If a desire arises in your mind, do not give way to it. This will become the practice of *Sama*. The restraint of the external activities and the *Indriyas* is the practice of *Dama* (*Bahyavritti-nigraha*). If you renounce the desire for eating mangoes it is *Sama*. If you do not allow the feet to carry you to the bazaar to purchase the mangoes, if you don't allow the eyes to see the mangoes, and if you don't allow the tongue to taste them, it is *Dama*. The practice of *Dama* should go hand in hand with *Sama*. *Sama* alone will not suffice. You must attack the enemy desire from within and without. Then you can control the mind quite easily.

710. When you become angry with your servant when he fails to supply your usual milk on a day, raise a question within yourself 'Why should I be a slave to milk?' Then the wave of anger will at once naturally subside. It will not arise on other occasions also if you are careful and thoughtful.

711. The mind can be controlled by untiring perseverance and patience equal to that of one engaged in emptying the ocean drop by drop with the tip of a blade of grass.

712. A desire arises to eat sweets. You don't allow the feet to move to the bazaar to purchase the

sweets. You do not allow the tongue to eat the sweets. This kind of restraint of the *Indriyas* is termed *Dama*. You do not allow the eyes to see the sweets also.

713. It is termed *Sama* when you do not allow any thought to arise in the mind concerning sweets by eradication of *Vasanas* (*Vasana-tyaga*). This eradication of the *Vasanas* can be accomplished through *Vichara*, *Brahma-chintana*, *Japa*, *Dhyana*, *Pranayama* etc. *Sama* is an internal restraint. *Dama* is a restraint of the *Indriyas*.

714. Though the practice of *Sama* includes the practice of *Dama*, as the *Indriyas* will not move and work without the help of the mind, yet the practice of *Dama* is necessary. Then alone the mind will be in perfect control.

715. When a *Vasana* or *Sankalpa* arises in the mind, the mind gives a push to the *Antar-indriya*. From the *Antar-indriyas* this push is communicated to the *Bahih-karanas* (external instruments) such as hands, legs, eyes, ears etc. This practice of *Sama* stops this very push which is the root cause of motion of all the *Indriyas* and *Karanas*.

716. Just as you conserve the energy by observing *Mouna* (vow of silence), so also you will have to conserve the mental energy by stopping useless thinking. Then you will save abundant reserve energy for meditation.

717. If you watch the mind carefully you will find that many thoughts are inconsistent. The mind wanders at random aimlessly. There will be some thoughts of the body and its wants, some thoughts of friends, some thoughts of acquiring money, some thoughts of eating and drinking, some thoughts of your boyhood etc. If you can study the mind and if you have consistent thoughts of one subject or one kind only to the exclusion of all other thoughts, this itself is a very great achievement, is a great step in advancement in thought-control. Do not be discouraged.

718. A bird laid its eggs on the sea-shore. The waves came in and washed away the eggs. The bird became very angry. It wanted to empty the ocean with its beaks. It applied all its energy in emptying the ocean. The king of the birds pitied its condition and came to its help. Narada the peace-making Rishi also came and gave some advice to the bird. When the king of the ocean saw all these, he was very much terrified. He brought back all the eggs of the bird and handed them over to the bird with apology and prostrations. *Sadhakas* (aspirants) who are attempting to control the mind, should have the same asinine patience and untiring perseverance as that of the bird which attempted to empty the ocean with its small beak.

719. Shave the mind. Some one asked Guru Nanaka 'Oh saint, why have you not shaved your head? You are a *Sannyasi*. Guru Nanaka replied

'My dear friend, I have shaved my mind'. In fact the mind should be cleanly shaved. Shaving the mind consists in getting rid of all sorts of attachments, passions, egoism, *Moha* (infatuation), lust, greed, anger etc. That is the real shaving. External shaving of the head has no meaning so long as there is internal craving, *Trisna*.

720. Some people suffer from 'haunting thoughts' of sin. One man always thinks, 'I have committed a very heinous sin. I do not know what to do.' Again and again this one idea haunts his mind. This is a bad habit. Sin is nothing but a mistake. Repetition of OM and RAMA can destroy a huge heap of sins in no time. See how miraculously dacoit Ratnakara was transmuted into Rishi Valmiki. There is no room for despair *Nil desperandum*. Do virtuous actions. Remember Him always. Be true to the *Antaryami* (Indweller of your heart).

721. Thought is the real *Karma*. Thinking is the real action. Evil thinking is the beginning of adultery. Watch your thoughts with vigilance and introspection. Thought leads to action. Thoughts are the sources of all actions. If you can root out all evil thoughts in the beginning, you will not do any evil action. If you can nip them in the bud, you will be free from the miseries and tribulations of this world.

722. A wise man watches his thoughts and eradicates all evil thoughts as they arise from the surface of the mind. So he is happy. He has always

pure thoughts. By meditation on God pure thoughts emanate from the mind, because God is purity (*Nitya Suddha*).

723. Old habits of loose thinking must be replaced by cultivating fresh habits of good thoughts. At first a tendency to think of good thoughts will be formed. By continued practice a positive definite habit of thinking of virtuous, helping thoughts will be developed. You will have to struggle very hard. The old habits will try to recur again and again.

724. On days when you have many troubles, vexations, worries from the morning to evening, a trifling cause much irritation in the mind. The balance of mind is upset by a paltry affair. A single harsh word throws you out of the balance. Whereas when you are peaceful throughout the day, even a strong abuse and a severe censure do not produce any effect whatsoever.

725. Till you are firmly established in the habit of thinking of good thoughts only, you will have to fill the mind again and again with *Sattvic* thoughts, Divine thoughts, thoughts of the *Gita*, Lord Krishna, Lord Rama, *Upanisads* etc. New grooves and avenues will be formed now. Just as a gramophone-needle cuts a small groove in the plate, *Sattvic* thinking will cut new healthy grooves in the mind and brain. New *Samskaras* will be formed.

726. He who loves another man, loves himself only. He who gives Rupees five as a charity to a

poor man in distress, gives it to himself. For there is nothing else save his own self in the universe. He who hurts, hates and abuses another man, hurts, hates and abuses himself only. He digs his own grave.

727. Lord Jesus says, 'Empty thyself and I will fill thee.' The meaning is: 'destroy your egoism. You will be filled with God.' This emptying means **योगश्चित्तवृत्तिनिरोधः**—restraining all the mental modifications. This emptying process or 'making the mind blank' is no doubt a trying discipline. But continued practice of an intense type will bring success. There is no doubt about this.

728. You must eradicate through introspection all sorts of mean thoughts, useless thoughts, unworthy thoughts, impure thoughts, all sexual thoughts, thoughts of jealousy, hatred, selfishness. You must develop thought-culture of good, loving, sublime thoughts, divine thoughts. Then you are a blessed soul on the earth. You are a mighty power on the earth. You can help many, heal thousands, spiritualize and elevate a large number of persons as did Jesus or Buddha.

729. You must annihilate all destructive thoughts of disharmony and discord. Every thought must be of a constructive nature. It must be strong, positive and definite. The mental image must be of a clear cut and well-defined nature. You must develop right thinking. Every thought must bring peace and solace

to others. It should not bring even the least pain and unhappiness to anyone.

730. Just as you grow jasmine, rose, lily, honolulua flowers in a garden, so also you should cultivate the flowers of peaceful thoughts, of love, mercy, kindness, purity in the vast garden of *Antahkrrana*. Through introspection you will have to water this garden of mind with meditation and sublime thinking and remove the weeds of vain, useless, discordant thoughts.

731. Just as sweet perfume continuously emanates from an incense stick so also divine perfume and divine effulgence (magnetic, *Brahmic* aura) radiate from a *Yogi* who has controlled his thoughts and who is constantly dwelling on *Brahma* or the Infinite. The effulgence and perfume of his face is *Brahma-varchas*.

732. When you hold in your hand a bouquet made of jasmine, rose and *Champaka* flowers, the sweet perfume pervades the whole hall and tickles all alike. Even so, the perfume or fame and reputation (*Yasas* and *Kirti*) of a *Yogi* who has controlled his thoughts spreads far and wide. He becomes a cosmic force.

733. Do not waste even an iota of energy in useless thinking. Conserve all mental energy. Utilize it for higher spiritual purposes in divine contemplation, *Brahmachintana* and *Brahmavichara*.

734. Useless thoughts impede your spiritual growth ; obnoxious thoughts are stumbling blocks to

spiritual advancement. Useful thoughts are the stepping stones to spiritual growth and progress.

735. Do not store in your brain useless information. Learn to unmind the mind. Unlearn whatever you have learnt. They are now useless for you. Then only you can fill your mind with divine thoughts. You will gain new mental strength as all the dissipated mental rays are collected now.

736. Drive away from your mind all unnecessary, useless and obnoxious thoughts. Entertain only thoughts that are helpful and useful. Substitute thoughts of God.

737. You are away from God when you entertain useless thoughts. Do not allow the mind to run into the old grooves and to have its own ways and habits. Be on the careful watch.

738. *Prana* (energy) is the outer overcoat for the mind. The vibration of the subtle psychic *Prana* gives rise to the formation of thought. By *Pranayama* (control of *Prana* or restraint of breath) you can also increase the mental energy and develop thought-control and thought-culture. This will help concentration and meditation. This will make the mind steady. This will remove *Rajas* and *Tamas* (passion and inertia). This will burn the dross in the mind.

739. Observance of *Mouna* (vow of silence) for a couple of hours daily will check the impulses of speech

and thinking, will conserve energy and help meditation and thought-control and thought-culture.

740. If you are not able to control any evil thought, control the body and speech first. Slowly you will gain mental strength and will-force and will be able to control the thoughts gradually. Do not allow any useless or evil thoughts to develop themselves into words. Curb the speech. Divert the mind at once to some good thoughts. Try to remember some Slokas from the *Gita* or repeat some prayers. Keep some "word-image" as "Om Hari", "Om Siva", "Om Narayana."

741. Those who have even a little control over their thoughts and speech will have a calm, serene, beautiful, charming face, sweet voice and brilliant lustrous white eyes.

742 Just as you know by the flowering of mango trees that you will get mango fruits shortly, so also you can know that you will get *Abhedajnana* (knowledge of identity of *Atma* and *Paramatma*) when the flower of *Santi* blossoms in your mind.

743. *Santi* or peace of mind is of two kinds, *Sadharana Santi* (ordinary peace) and *Parama Santi* (supreme peace). Ordinary *Santi* comes when the *Vrittis* (modifications in the mind) are controlled and the *Viksepa* (tossing of mind) is removed. *Parama Santi* manifests when you get *Jnana* (Knowledge of *Brahma* or the Absolute).

744. There are four ways of destroying evil thoughts. A *Jnanayogi* (student of the path of Knowledge) does it by living in "OM" or "Truth". The *Rajayogi* does it either by destroying the *Vrittis* as they arise or by substituting opposite positive thoughts of *Sattvic* nature. A *Bhakta* does it by prayer. He gets help from God through self-surrender.

745. An acrobat girl while exhibiting her performances has her attention riveted on the water-pot she bears on her head although all the time she is dancing to various tunes. So does a truly pious man attend to all his business concerns but has his mind's eye fixed upon the blissful feet of the Lord.

746. Even Jesus was tempted by Satan. Buddha had to fight severely with *Mara* (lust), just before He attained His *Nirvana* or Buddhahood. Therefore, keep yourself at the farthest distance from everything that would stir up your passions. Then only you will be safe. Do not test your spiritual strength and purity when you are a beginner on the spiritual path. A small fire will be very easily extinguished by a heap of dust.

747. Do not rush into evil associations when you are a spiritual neophyte to show that you have the courage to face sin and impurity. It will be a serious mistake. You will be running into a grave danger. You will have a quick downfall.

748. A serpent is very fond of music. If you sing *Punnaha Virali* tune melodiously, the serpent will

come in front of you. Mind also is like a serpent. It likes melodious tunes very much. It can be entrapped very easily by sweet sounds. Fix the mind on the sweet *Anahata* sounds that emanate from the heart by closing the ears. It can be controlled quite easily by this method. This is *Layayoga*. The Ganika Pingala fixed her mind on the "Rama, Rama" sound uttered by the parrot and attained *Bhava-samadhi*. Ramaprasad of Bengal, a famous *Bhakta*, controlled the mind through music.

749. The desire for ease and comfort is ingrained in the mind. Aspirants should be very cautious and careful. If you increase your wants even by one article, the articles will begin to swell in number. Luxuries will come one by one. You must not take back those things which you have once renounced.

750. When you take a vow of silence, never assert from within very often 'I won't talk'. This will produce a little heat in the brain, because the mind wants to revenge on you. Simply once make a determination and then remain quiet. Attend to other affairs. Do not be thinking always 'I won't talk, I won't talk.'

751. Whenever you give up an object the desire for that particular object becomes keen and strong for a few days. It agitates your mind. Keep quiet. Stand firm. It gets thinned out and dies eventually.

752. Through constant and intense practice you can become waveless (thought-free). The waveless

Yogi helps the world more than the man on the platform. Ordinary people can hardly grasp this point. When you are waveless you actually permeate and pervade every atom of the universe, purify and elevate the whole world. The names of waveless *Jnanis* such as Jada Bharata and Vamadeva are even now remembered. They never built *Asramas*. They never lectured. They never published books. They never made disciples. Yet, what a tremendous influence these waveless *Jnanis* had produced on the minds of the people. Glory to such waveless *Jnanis* !

753. Introspect. Have an inner life always. Let a portion of the mind and hands do their work mechanically. This is *Karma* and *Jnanayoga* combined. This will lead to integral development. This is balance. This is synthetic *Yoga*. Some *Vedantis* have one-sided development. That is not good.

754. Awaken your spiritual *Samskaras* by *Satsanga*, *Japa* etc. Protect them. Develop them. Nourish them.

755. Whenever you observe *Niyama* (religious observances) do it to the letter rigidly. Do not say 'I will do it as far as possible.' This term 'as far as possible' will give leniency to the mind. The mind will be simply waiting for an opportunity and it will yield to the first temptation quite readily, whenever the first chance arises. Be strict, therefore.

756. There are three ways of destroying the anger and lust *Vrittis* : (1) You can drive them through

will-force. This is no doubt difficult and taxing. It exhausts your energy much. (2) *Pratipaksa-bhavana* method. Entertain counter thoughts, thoughts of purity and love. This is easy. (3) Live in Truth or *Brahma*. There are no *Vrittis* of any kind in *Brahma*. *Brahma* is *Nirvikara*, *Nirvikalpa* and *Nitya Suddha* (ever pure). This method is a perfect and powerful one. *Vrittis* completely die away.

757. If the mind says to you 'go eastward', then go westward. If the mind says to you 'go southward', then march northward. If the mind says to you 'take a hot cup of tea in winter', then take a cup of icy cold water. Swim like fish against the mental current. You will control the mind quite easily.

758. Blessed are the pure in heart, for they will have *Darsana* of the Lord. The heart must be pure. The eye also must be chaste in its look. There is a tongue in the eye. A lustful eye wants to taste the different types of beauty for its selection. Lust of the eyes is as much dangerous as lust of the flesh. Beauty of nature emanates from the Lord. Train the eye properly. Let it see *Atma* everywhere.

759. Thought is the real action. Activities of the mind are the real *Karmas*. If the *Viksepa* of the mind vanishes, you will get good *Nistha* (meditation). The mind will be very very calm. Get rid of the impurities of the mind. Have mastery over the mind. Then all the the miseries of the *Samsara* with births and deaths will come to an end. If you free yourself from

the clutches of the mind, *Moksa* (liberation) will come by itself. There is no doubt about this. *Vichara*, *Sadhana*, *Nididhyasana*, *Satsanga* will all pave a long way in the control of the mind and the attainment of *Moksa*.

760. Mind is *Maya*. If the mind runs towards the sensual objects wildly, *Maya* takes a strong hold of the man. *Maya* havoc through the mind. *Maya* through her power raises millions of *Sankalpas* in the mind. The *Jiva* becomes a prey to the *Sankalpas*. Renounce desires, renounce *Sankalpas* of objects. Cultivate *Vairagya*. Give up this little false 'I'. All the *Sankalpas* encircle and envelop this 'I'. Do not pay much heed to the body. Think of the body and its wants as little as possible.

761. Have no *Sankalpa*. The fluctuating mind will die by itself. It will melt in *Brahma* (*Arupa Manonasa*). Then you will have the *Saksatkara* (Beatific vision of *Atma*). When the mind dies, 'I', 'You', 'He', 'this', 'that', time, space, *Jiva*, *Jagat*, all will dwindle into nothing. Idea of inside and outside will vanish. There will be only one experience of the One, *Akhanda* (the Indivisible) *Chidakasa* which is *Paripurna* (All full). All the doubts and delusions will disappear through the *Jnana* in the heart.

762. Suppose you like tea, mangoes, grapes and sweets very much. Make it a point to renounce them and even the desire for these objects. After some months the craving or the hankering will be attenuated

and will slowly vanish. You must be devoting three or four hours daily in proper prayer, *Japa* and meditation of God. The above objects which used to attract you before very much seem very loathsome now. They present the very reverse of your former feelings. They give you intense pain. This is a sign of true *Vairagya* (dispassion) and destruction of the mind.

763. If you can do the extinction of all sorts of *Kalpanas* (imagination, thoughts) the mind will get absorbed into the source (pure consciousness). Then you will be free from all sorts of tribulations and worries and miseries. Then only you will have perennial happiness and the wealth of *Moksha*. Slay the lower mind which is the enemy of *Atma* through the higher and *Sattvic* mind. This lower impulsive mind drags you down in all kinds of sensual enjoyments and deludes you in a variety of ways. This lower *Manas* cannot approach those who have a strong *Viveka* (power of discrimination) between *Sat* and *Asat* (the real and the unreal).

764. *Vedanta* does not want you to renounce the world. It wants you to change your mental attitude and give up this false, illusory 'I'-ness (*Ahanta*) and Mineness (*Mamata*). The snakecharmer removes only the two poisonous fangs of the cobra. The snake remains the same. It hisses, raises its hoods and shows the teeth. In fact, it does everything as before. The snake-charmer has changed his mental attitude towards the snake. He has a feeling now

that it has got no poisonous fangs. Even so, you must remove the two poisonous fangs of the mind viz., *Ahanta* and *Mamata* only. Then you can allow the mind to go wherever it likes. Then you will have always *Samadhi* only.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

“With the disappearance of the attachment of the body and with the realization of the Supreme Self to whatever object the mind is directed, one experiences *Samadhi*.”

He is not affected by the world. He need not have a separate room or *Asana*. He need not close the eyes. He need not do any *Pratyahara* of the senses.

765. Fully realize for yourself the grave and ruinous consequences of evil thoughts. This will set you on your guard when the evil thoughts would come. The moment they come, exert yourself or divert the mind to some other object of divine thoughts, prayer, or *Japa*. A real earnestness to drive away the evil thoughts will keep you on the alert, so much so that even if it appears in dream you will at once wake up. Should the enemy appear when you are awake, it will not be very difficult for you to cope with him if only you are sufficiently watchful.

766. If for a mement you think you will not succeed in vanquishing an evil thought, at once get

up and set about some work involving physical labour. One effort after another will make gradually the task easy, and in a few weeks you will obtain a complete control over your thoughts.

767. By *Pranayama* the mind gradually moves from the gross to the subtle. It, therefore, exercises a wholesome check upon sexual irritation. When some evil thought disturbs your mind, at once take to *Padmasana* or *Siddhasana* and do *Pranayama*. The thought will leave you immediately.

768. The spiritual path is rugged, thorny and precipitous. *Sruti* declares : 'क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्क्वयो वदन्ति' 'The path is as sharp as the edge of a razor and impassable ; that path, the intelligent say, is hard to go by.' The thorns must be weeded out with patience and perseverance. Some of the thorns are internal, some are external. Lust, greed, wrath, delusion, vanity etc., are the internal thorns. Company with the evil-minded persons is the worst of all the external thorns. Therefore, shun ruthlessly evil company.

769. Calmness of mind is a direct means to the realization of *Brahma* (or the Highest Self).

770. An untrained mind can only see or hear at a time, but a perfected mind can see and hear at the same time. It can be linked to several organs, to one or to none. It can be manipulated in any way the *Yogi* likes. It can do eight things at a time. This

is called *Astavadhana*. It can do hundred things at a time. This is *Satavadhana*.

771. A *Rajayogi* who wants to control the mind must be able to avoid the two extremes, viz., luxury and severe *Tamasic Tapas*. Too much fasting brings about extreme weakness. You cannot do any *Sadhana*. You cannot think. You cannot ratiocinate. Take any food that suits you. Do not make much fuss about it. Any food that is readily available and that agrees with your system is harmless.

772. Irritability is a weakness of the mind. If you are easily irritable, it is likely that you may do injustice to many. Remove this by the practice of patience, *Titiksa*, tolerance, *Karuna* (mercy), love, *Brahma-bhava*, *Narayana-bhava* etc.

773. To attain self-realization one must constantly struggle with the mind, for its purification and steadiness. It is only the "power of the will" which can control it and stop its fluctuations.

774. Reflection of the Self made upon the mind cannot be perceptible when the mind is not free from its fluctuations, as the reflection of the moon made upon the surface of turbulent ocean cannot be visible or perceptible.

775. *Maya* is very easy to be detected and self to be realized by men who possess 'discrimination' and strong determination. Through these powers viz., *Viveka* and Will, it can be controlled.

776. You cannot see your face clearly if the mirror is dirty. Similarly, if the mind-mirror is dirty you cannot see the Self. The dirt is *Mala* (*Kama*, *Krodha*, *Lobha* etc.). Remove them by strenuous *Niskama Karmayoga*.

777. Miscellaneous talking is a very bad habit. It distracts the mind. It keeps the mind always *Bahirmukha* (outgoing) and makes a man unspiritual. A vow of silence must be practised once a week. Much energy is wasted in talking.

778. *Rajasic* mind has a tendency to look into the defects of others. It also remembers the bad deeds or wrongs done by others and forgets easily their good acts. These two tendencies intensify hatred and cause frequent disturbance in mind.

779. A man may have psychic powers and *Siddhis* through concentration of the mind. But he may not have mental purity. Mental purity is of paramount importance for Self-realization.

780. An aspirant is asked to give up company and observe *Mouna* because on account of *Raga* he will multiply acquaintances, on account of *Dvesa* he will incur the displeasure of others by uttering some unpleasant words. There is a sword in the tongue. Words are like arrows. They injure the feelings of others. By observing *Mouna* and giving up company, one can control the *Vach-indriya* and remove *Raga*. Then the mind will become calm.

781. , A *Rajayogi* destroys an evil thought by supplanting a sublime thought in its stead (*Pratipaksa-bhavana*). A *Bhakta* destroys the same by prayer and self-surrender. He says, "Oh God ! I have surrendered myself, the fruits of all actions and the actions themselves to Thee. Give me strength to drive away and destroy these evil thoughts." God sublimates the sex-impulse into *Sattva* or *Ojas* (spiritual energy). A *Jnanayogi* destroys the same by *Vichara* and attitude of indifference. He says, "This has nothing to do with me. I am *Sachchidananda-swarupa*, *Sivoham*, *Sivoham*. These impulses belong to the mind. I am distinct from the mind."

782. Inside there are helping forces also to act against the the hostile forces of demoniacal nature. If you once repeat 'Om' or 'Rama' ten times, if you once sit in meditation for five minutes, the *Samskara* of this will force you to repeat the *Mantra* again many times, to sit again in meditation for some time though you forget all about spirituality owing to the force of *Maya* or *Avidya*. The hostile forces, e. g. lust, anger etc., will try to bring you down ; the spiritual currents, the force of *Sattva* and *Subha Vasanas* will try to take you up to God. If evil thoughts enter your mind once in a month instead of thrice weekly (remember that evil thinking is the beginning of adultery), if you become angry once in a month instead of once weekly, that is a sign of progress, that is a sign of your increased Will Power. That is a sign of growing spiritual strength. Be of good cheer. Keep a diary of spiritual progress.

783. If you have to live amidst noise, do not complain of it but profit by it. One may make use of outer disturbances for the practice of concentration. You must develop the power to work undisturbed by whatsoever may happen nearby. The power comes with practice, and it is then useful in a variety of ways. To learn to work under different conditions means progress and a great deal of mental control.

784. It is only the *Rajayogi* who attempts the *Vrittis*. "योगव्रित्तवृत्तिनिरोधः" *Nirodha Samadhi*—(Patanjali : *Yogasutras*. Chap. 1. 2). A *Vedanti* has always *Atmabhava*, *Brahmabhava* whenever he comes across objects. So he does not try to annihilate the *Vrittis*. There is no *Pratyahara* for him. There is no *Bahirmukha Vritti* for him. He rejects *Nama-Rupa* and takes *Asti-Bhati-Priya* (*Bheda-samadhi*). A *Bhakta* sees *Narayana* or *Krisna* in all objects. He also does not check the *Vrittis*. He, like the *Vedanti* changes his mental attitude. It is the mind that creates all the differences and separateness. The world is all *Ananda*, only if you change your angle of vision, your mental attitude. You will find heaven on earth.

There are only facts, vibrations or phenomena outside. *Prakriti* is indifferent. *Prakriti* is blind. There is neither pleasure nor pain in objects. It is all mental creation, mental perception, mental jugglery. *Maya* has her powerful seat in the imagination of the mind. *Atma* is sexless. There is no sex in the five elements. It is the mind that creates the sex idea.

Sukadeva had no sex idea. Consider that a woman is a combination of five elements, a mass of electrons or *Amus* (atoms) The sex idea will slowly vanish.

785. Take everything as it comes instead of complaining. By this means one seizes every opportunity. One develops easily, gains a great deal of mental strength and evenness of mind. Irritability vanishes. Power of endurance and patience will develop.

786. Do not let failures discourage you, but go on doing your best. Do not brood over your faults and failures. Only look at them to see the reason why you failed and then try again. So doing, you will starve out the tendencies which led you into them ; whereas thinking about them only gives them new strength. Do not make too much fuss about little failures. Do not sit down and brood over failures.

787. A calm mind means courage. You may face without fear the trials and difficulties of the spiritual path. It has its root in the recognition of the unity of the Self. "*Abhayam*" (fearlessness) is one of the *Daivi Sampadas* (divine qualities). Constantly think you are *Atma*. You will slowly develop immense courage. Fear is due to delusion or *Moha*—attachment to the physical body on account of *Avidya*—ignorance.

788. You should discriminate between a thief and an honest man. But you should love the thief. A worldly minded person hates a thief, sees him outside

and considers that he is entirely separate from the thief. Whereas a *Jnani* loves a thief as his own self and sees him within himself

789. When you remember that a savage or a rogue is a saint of the future and has all the divine qualities in a potential form you will begin to love him. Hatred will slowly vanish. It is only a question of time, for the rogue or the savage for his evolution and development

790. Just as the six tastes : sourness, bitterness, astringency, sweetness etc., are rendered full and enjoyed completely, only when the Saktis of tastes and the mind join together, so also the plenum (All full *Brahma*) arises when all these articles of worship as contentment, equal vision etc., are combined with *Santi* (sweet patience or quiescence of mind).

791. If you can do consciously *Pratyahara* at will, of consciously attaching and detaching the mind to and from the senses, you have gained really a great control over the mind. You can check at any time the outgoing tendencies or outgoing forces of the mind. *Pratyahara* is the stepping stone to inner spiritual life. He who has succeeded in *Pratyahara* can concentrate his mind quite readily for a very long time. *Dharana* and *Dhyana* come automatically if *Pratyahara* is perfect. An aspirant has to struggle hard to have mastery over *Pratyahara*. Perfect *Vairagya* is indispensable for success in *Pratyahara*. You can succeed after strenuous and incessant struggle for

some years. ततः परमा 'वश्यतेन्द्रियाणाम्'. Thence arises the supreme control of the organs (*Patanjali Yoga-Sutras*, Chapter II. 55). If *Pratyahara* is perfect, all the organs are under perfect control.

792. During the period of *Sadhana* do not mix much ; do not talk much ; do not walk much ; do not eat much ; do not sleep much ; observe carefully the five 'do not's.' Mixing will cause disturbances in the mind. Talking much will cause distraction of the mind. Walking much causes exhaustion and weakness. Eating much induces *Alasya* and *Tandra* (laziness and sleepiness).

793. You have got the four means of salvation, *Sadhana-chatustaya* in *Vedantic* preliminary practice. One of the four means is *Satsampat* (sixfold virtues). Of these six virtues *Sama*, *Dama* and *Samadhana* are really *Yogic* practices to control the mind. *Sama* represents the *Chittavrittinirodha* of *Rajayogis* by *Vasana-tyaga*. *Dama* correspond to *Pratyahara*. *Samadhana* is *Ekagrata* of *Yogis*. *Yoga* and *Jnana* are the two wings of the Hamsa Bird (*Moksa*).

794. You will have to exert in the beginning to get an equilibrium of mind. Later on you will have a habitual balanced state of mind. So is the case with meditation. After some years of practice, meditation becomes habitual.

795. Things which used to upset you easily will not touch you now. Occasions which would have made you irritable do not make you so now. You

have gained strength, power of endurance, power of resistance, power to deal with troubles. Certain unkind words from other people which used to torment you no longer give you the trouble now. Even if you become irritable and show signs of anger you are able now to compose yourself quickly. These are all the signs of your gaining mental strength and will power. Meditation brings about all these beneficial results.

796. It is easy to control the conscious mind. But it is very difficult to control the sub-conscious mind. You may be a *Sannyasi*. You may be a moral man. Mark how the mind behaves or conducts itself in dreams. You begin to steal in dreams. You commit adultery in dreams. The sex impulses, ambition, low desires are all ingrained in you and deep rooted in the sub-conscious mind. Destroy the sub-conscious mind and its *Samskaras* through *Vichara*, *Brahma-bhava*, meditation on 'OM' and its meaning. A man who is established in mental *Brahmacharya* can never have even a single thought of evil in dreams. He can never have a bad dream. There is lack of *Vichara* or *Viveka* in dream. That is the reason why you get bad dreams, even though you are pure in the *Jagrat* state through the power of *Viveka* and *Vichara*.

797. Try to acquire the power of closing yourself against detrimental or undesirable influences by making yourself positive by a particular attitude of the mind. By so doing, you may be receptive to all higher impulses of the soul within and to all higher

forces and influences from without. Make a suggestion to yourself 'I close myself, I make myself positive to all things below and open and receptive to all higher influences, to all things above.' By taking this attitude of the mind, consciously now and then, it soon becomes a habit. All the lower and undesirable influences from both the seen and the unseen side of life are closed out while all higher influences are invited and in the degree that they are invited, they will enter.

798. When a doubt arises "whether there is God or not, whether I will succeed in Self-Realization or not", it must be dispelled by well directed suggestions and affirmations, such as : "It is true, I will succeed. There is no doubt of this.' In my dictionary, in my dictionary, in my vocabulary there are no such words as 'can't', 'impossible', 'difficult'. Every thing is possible under the Sun. Nothing is difficult when you strongly make up your mind. Strong determination, and firm resolution will bring sanguine success in every affair or undertaking.

799. In Physics you have the term 'power of orientation'. Though the mass of energy is there, the current will not flow. It must be connected to the magnet and then the electric current will flow through the power of orientation. Even so the mental energy which is dissipated and misdirected in various worthless worldly concerns should be well directed in proper spiritual channels.

800. If the mirror is dirty you cannot see your face properly. Even so, if the mind-mirror is dirty through the accumulation of *Mala* (six passions, *Kama*, *Krodha* etc.) *Brahma* cannot be reflected in the mind. When it is cleansed thoroughly, when it becomes *Sattvic*, it is fit (*Yogayukta*) to reflect *Brahma*.

801. In controlling the mind you have to do seven things: (1) You must get rid of all desires and *Vasanas* and *Trisnas*. (2) You must control your emotions. You must control the temper so that you may feel no anger or impatience. (3) You must control the mind itself so that the thought may always be calm and unruffled. (4) You must control the nerves through the mind so that they may be as little irritable as possible. (5) You must give up *Abhimana*. *Abhimana* strengthens the mind. It is the seed of the mind. When you have become a *Nirabhimani*, how can criticisms, taunts and censure affect you? (6) You must destroy all attachments ruthlessly. (7) You must give up all hopes and prejudices.

802. By the practice of *Ksama*, patience, tolerance, pity, universal love (*Viswa-prema*), *Udasinata*, *Nirabhimanata* you can weed out the angry feeling. Even then a slight movement of impatience lingers although the angry feeling has gone. You must eschew this slight disturbance also. For a man who is leading a divine life, this is a very serious drawback.

803. Love and pity make the mind soft. Pity has the characteristic feature of evolving the mode of removing pain ; the property of not being able to bear (seeing) others suffer , the manifestation of not harming ; the proximate cause of seeing the need of those overcome by pain. Its consummation is the suppression of harming ; its failure is the production of sorrow.

804. Doubt is a great tormentor of mind. It has got a mental world of its own. It again and again troubles a man. There is no end for doubts. If one doubt is removed another doubt stands ready to take its place. This is the trick of the mind. Cut the knot of doubts by the sword of wisdom. Know him who gets the doubts. No one doubts the doubter.

805. Serve the man whom you hate. Share with him what you have. Give him something to eat. Shampoo his legs. Make prostration sincerely. Your hatred will subside. He will also begin to love you. Gifts and kind words tame the untamed men. Men bow their heads by gifts and kind words.

806. When hatred manifests, reflect on the blessings of love, it will slowly vanish. The blessings of love are many. Happy he sleeps. Happy he lives. He sees no bad dreams. He is dear to all alike. He is dear to sub-human beings. Devas guard him. Fire, poison and sword cannot approach him. Quickly he concentrates the mind. His complexion is serene. He dies peacefully and goes to *Brahmaloka*.

807. Verily a certain man in behaviour is calm. His calmness is noticed by everyone, as he discharges his duties, large and small, beautifully well. Another man is calm in his behaviour in speech which is noticed by everyone. For, by nature, he is friendly, sweet in speech, congenial, of a frank countenance, ready at greetings. You should be calm in all the three states. Towards such a one the development of love is not difficult.

808. If while you are directing your mind towards your enemy you recall the offences that have been committed against yourself and hatred arises in you. You should dispel it by repeatedly dwelling on love with him. Imagine again and again that he is your intimate friend and with effort raise a strong current of love towards him. Remember the story of Pavahari Baba and Jayadeva the author of the *Gitagovinda* in *Bhaktavijaya* who intently prayed to God and got *Mukti* for his enemy—the robber who had cut off his two hands.

809. A man who is a slave to anger, may have washed himself well, appointed himself well, dressed his hair and put on white garments, yet he is ugly being overcome by anger. If you get angry you will lose the battle of life. If you strive and make sincere effort to subdue your anger, the hatred subsides. If not, you should recall any calm and pure state which when once brought to mind suppresses the hatred and brings composure.

810. When hatred arises call in the mind affectionate feelings and others that cause love and tenderness.

811. Aspirants who wish to abolish the dividing line should immediately develop love for a very dear person, after him for an indifferent person, and then after him for an enemy. And in doing so, in each compartment they should make the heart tender and loving and should immediately afterwards induce *Dhyana* (meditation).

812. Have no enemies. Do not entertain inimical thought against any person who might have done any wrong to you.

813. Ill-will is a mild form of hatred. When repeated it will develop into hatred. Hatred on successive repetition becomes malice.

814. Anger arises in him who thinks of his enemy. Lust arises in him who develops attachment specially towards a person of the opposite sex. Therefore attachment should not be developed specially towards the opposite sex.

815. An aspirant who wishes to begin with the development of the four divine states viz., love, pity, sympathy and evenmindedness should first, having cut off the impediments, take up the subject of meditation, finish his light tiffin and drive away his drowsiness due to eating, sit comfortably on a seat well-arranged in a secluded spot and think on the

evils of hatred and the very many advantages of forbearance. Verily, by means of this practice hatred will slowly vanish and forbearance will be developed. A man who is overcome with hatred and whose mind is assailed by hatred kills beings. Patience is the highest virtue. Nothing can excel forbearance. He who is strong in forbearance is indeed a Divine Being.

816. "One thing at a time and that done well is a very good rule as many can tell." This is a very good rule for success in life. There are some people who have got the habit of trying to do one thing while thinking of another. These people always fail in undertakings. The thinking part of the mind should work in harmony with the acting part of the mind. While attending to any one object our thoughts ought not to wander on another. While you are reading think of reading only. Don't think of cricket match. While you are playing in a cricket match don't think of studies. The frequent cause of failure is striving to think of more than one thing at a time.

817. He who does *Manana* (reflection) and introspection through *Antarmukha-vritti* can only change his worldly nature. In him only the idea of *Brahma* can get permanently lodged.

818. The mind is very plastic if you know the secret of its manipulation. You can bend it any way you like. You can create a dislike for the things you like best now and a liking for the articles which now you dislike most.

819. With the triple weapon of strong desire, *Sraddha* (faith) and strong will-power you can have sanguine success in any attempt you undertake.

820. If you change the habits you can also change your character. You sow an act, you reap a habit. You sow a habit, you reap a character. You sow a character, you reap a destiny. Habit originates in the conscious mind. But when they become established by constant repetition they sink down into the depths of the unconscious mind and become 'second nature'. By new practice you can change the manner of your handwriting. So also by new mode of thinking you can change your destiny. Now you are thinking 'I am the body'. Think 'I am *Brahma*'. In course of time you will be established in *Brahmic* consciousness.

821. Though habit is a second nature it can be changed by new healthy agreeable habit of a stronger nature. Mind is a bundle of habits. You can change any habit by patient efforts and perseverance. Habit of sleeping, in the day time, late rising, loud talking etc., can be gradually changed by developing new habits.

822. Mind is your tool or instrument only. You must know how to handle it nicely. When emotions, moods, sentiments arise in the mind, separate them, study their nature, dissect and analyse them. Don't identify yourself with them. The real 'I' is entirely distinct from them. It is the silent *Saksi*. Master your impulses, emotions and moods and rise from the

position of a slave to a spiritual king who can rule over them with force and power. You are eternal, all-pervading *Atma* in reality. Shake yourself from the tyranny of the mind that has oppressed you for so long, domineered over you and exploited you upto now. Rise up boldly like a lion. Assert the magnanimity of your real self and be free.

823. Become an expert driver of the subtle, powerful 'machine-mind'. Use all the mental faculties to your best advantage. Mind will become quite a good, willing servant when you know how to tackle with it ably. Use the sub-conscious mind also. pass on orders to work for you while you are asleep and even while you are conscious. It will sort, analyse and re-arrange, all facts and figures for you in the twinkling of an eye.

824. You must get mastery over your own thoughts and feelings. Ordinary man becomes a prey to his thoughts that take possession of his mind. The image of an impending calamity is no doubt odious but its very odiousness makes it haunt the mind all the more pertinaciously and it is useless to try to expel it.

825. If a pebble in our boots torments us, we expel it. We take off the boot and shake it out. Once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no doubt, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an

obnoxious thought from your mind as it is to shake a stone out of your shoe ; and till a man can do that it is just nonsense to talk about his ascendancy and conquest over nature. He is a mere slave and prey to the bat-winged phantoms that flit through the corridor of his brain. Pitiably indeed is the lot of these creatures !

826. *Rajayoga* teaches 'योगश्चित्तवृत्तिनिरोधः'. *Yoga* is the restraint of the mental modifications. It gives you the power of expelling the thoughts, or if need be, of killing them dead on the spot. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficult about it. It is worth practising.

827. If you have control over your thoughts you can turn out immense work with intense concentration. Mental torments of all sorts, cares, worries and anxieties will disappear. The peace that you will enjoy cannot be adequately described.

828. Sit in a comfortable posture and be so far as possible free from outside disturbing influences. Retire to a quiet room or place where you do not fear interruption so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained as this is a relative plane. All places combine advantages and some disadvantages also side by side. You must select a place which has the maximum of advantages and minimum of disadvantages. You must do the best you can. You

must try to put up with some difficulties. You must overcome them. You should be alone with yourself. You should be able to abstract yourself from the distracting causes. Make no violent effort to control the mind. Don't wrestle with it with force. It is a mistake to do so. But rather allow it for a while and let it run and exhaust its efforts. The mind will jump now like an untrained monkey first. Gradually it will slow down. Then you can fix the mind on your *Laksya* either on concrete form or an abstract idea.

829. For a man of *Vichara* (enquiry) the mind dwindles into an airy nothing.

830. "I must cleanse my teeth", "I must take my morning tea", "I must take my bath", "I must take my dinner", "I must take a little rest in the afternoon". These are the habitual thoughts that float in superficial layers of the mind. These also must be controlled. You must appease the mind by getting rid of these thoughts.

831. *Ghrina*, prejudice, intolerance, contempt are modifications of hatred. Malice is extreme enmity. Remove these defects by love, *Titiksa*, *Brahmabhavana*, *Atma-dristi*, *Satsanga*, *Vichara*. Love is the greatest power on earth. *Karuna* is the highest *Sadhana*. Do not give pain to others and relieve pain where it is. This is *Karuna*. No *Samadhi* or union with God is possible when hatred, prejudice, jealousy, anger, lust etc., exist in the mind.

832. Some say that children are very happy. It is wrong. They only become exuberant. They get serious reaction also. They have no balanced mind. They weep for hours together for nothing at all. It is only a man of balanced mind that can really be happy.

833. When anger tries to exhibit itself observe silence. Keep quiet. Never utter a harsh word or obscene speech. Try to nip it before it emerges out from the sub-conscious mind. You will have to be very alert. It tries to come out suddenly. Before anger manifests there is an agitation (*Udvega*) in the mind. You must try to extirpate this very agitation in the mind before it assumes a very gross form in the shape of twitching of muscles of the face, clenching of teeth, red eyes etc. You will have to punish the the mind well. You will have to impose self-restraint and punishment on yourself by way of fasting for a day whenever *Udvega* (agitation) manifests in the mind.

834. Just as waves and ripples rise on the surface of the ocean whims, various caprices, fancies and wrong determinations also arise on the surface of the mind-ocean. The whims represent the ripples. You need not be afraid of these. They come and pass off quickly. You must be careful about the strong waves, wrong determinations. The strong thoughts must be eradicated by strong *Vichara* and proper reasoning.

835. Don't have a goat's mind or a prostitute's heart. A goat grazes for a few seconds in one patch

of green grass and then immediately jumps to a far distant patch, even though there is plenty of grass to eat in the first patch. Even so a wavering mind jumps from one *Sadhana* to another *Sadhana*, from one *Guru* to another *Guru*, from *Bhaktiyoga* to *Vedanta*, from Rikhikesh to Brindaban. This is extremely deleterious for the *Sadhaka*. Stick to one *Guru*, one place, one form of *Yoga*, one kind of *Sadhana*. Be steady and firm. Then only you will succeed. Have a steady, resolute mind.

836. Whims are Tarangas that arise in the mind. They rise up and break quickly. They drag you hither and thither. Watch the whims. They are caprices. They produce sudden changes in the mind. They upset you. Don't do actions through whims. Action must be done through *Viveka* and wisdom. Whimsical actions bring on misery. Mind cheats whims. Destroy them as soon as they arise through *Vichara*. Always enquire whether the proposed action will bring you pleasure and spiritual gain or not. Be on the alert.

837. The following will bring you peace of mind undoubtedly. (1) Avoid the company of evil persons. (2) Live alone. (3) Reduce your wants. (4) Don't argue. Arguing creates sense of hostility. It is a sheer waste of energy. (5) Don't compare yourself with others. (6) Don't lend your ears for popular criticism. (7) Give up the idea of name and fame.

838. According to Patanjali Maharsi *Maitri* (friendship) between equals, *Karuna* (mercy towards

inferiors), *Mudita* (complacency towards superiors), *Upeksa* (indifference towards rogues), will bring about *Chitta-prasada* or peace of mind.

839. The love between a husband and wife is mainly physical. It is of a selfish, ephemeral and changing nature. He who has realized *Atma* can really love all with sincerity of heart. The love between two aspirants based on psychological affinity and intellectual parity is real and lasting. Get rid of selfishness. Selfishness is a major dirt. It clouds the understanding. Remove it by selfless service, charity, study of *Vedantic* literature and *Satsanga*.

840. He who has purified his mind becomes a centre of force. All the lesser, impure weak minds are unconsciously drawn towards the purified, greater mind, because they derive peace, power and strength from the greater purified mind.

841. These are the beneficial results of observing *Mouna* (a vow of silence). The *Vak-indriya* seriously distracts the mind. Considerable peace follows *Mouna*. The speech energy becomes transmuted into spiritual energy (*Ojas*). *Sankalpas* become much decreased. Will becomes stronger. Spiritual aspirants must observe *Mouna* for some hours daily.

842. By mere ethical training jealousy, *Raga*, *Dvesa*, *Krodha*, *Kama* etc., can be suppressed though not eradicated completely. Only *Nirvikalpa-samadhi* can completely fry up the seeds of impure *Vasanas*. These impure *Asubha vasanas* can be considerably

attenuated (*Tanuavastha*) by moral culture. They attain a subtle condition. They cannot harm the individual, They remain under perfect control.

843. The first and foremost of all thoughts—the primeval thought is 'I'. It is only after the birth of this thought that any other thoughts can arise at all. It is only after the first personal pronoun 'I' has arisen in the mind, that the second personal pronoun 'You' and third personal pronoun 'He' etc., can make their appearance. If 'I' vanishes 'You' and 'He' will disappear by themselves. Eradicate this false little 'I' of an illusory nature through proper *Brahma-Vichara*. There is no other way.

844. The background of the thoughts of a young married lady is usually lustful. The background of thought of an old mother is the affection towards her sons and grandsons. The background of thoughts of vast majority of persons is hatred and jealousy. You must have *Sattvic* background of thought to take you to the goal (Salvation). If you are a devotee of Lord Krisna have a background of thought of His picture and the repetition of His famous *Mantra* "OM NAMO BHAGAVATE VASUDEVAYA" and His qualities (Form-Formula-qualities). A *Nirguna-Upasaka* (*Vedanti*) should have a background of thought— of 'OM' and its meaning (Infinite ocean of light—*Sachchidananda*, *Vyapaka*, *Paripurna-Atma*). Work in the world, and the moment the mind is free begin to think of the background of thought either *Saguna* or *Nirguna* background according to taste.

temperament and capacity for *Sadhana*. By constant thinking a habit in the mind will be formed and without effort the mind will run towards the background of thought. It is a pity that vast majority of persons have no ideal, no programme of life at all, and no background of thought. They are doomed to destruction. Even the so-called educated persons with many University qualifications which is only husk when compared with spiritual knowledge have no ideal, no programme of life and no background of thought. A deputy collector after getting pension marries a third wife and goes on as a Dewan of a state. After retirement everybody should have a background of thought and should spend his time in philosophical studies and divine contemplation.

845. Try to acquire some good spiritual *Samskaras* in this birth at least if you are not able to devote all your time in spiritual pursuit. Do some kind of meditation for a short time at least daily, say for half an hour in morning and evening. Have a meditation room. Make some kind of *Japa* of any *Mantra*. Study the *Gita* regularly. Have *Satsanga*. Visit Rikhikesh, Nasik, Benares, Hardwar, Prayag once a year for week's stay. Have the *Darsana* of Mahatmas. By doing so you will acquire some spiritual *Samskaras* which will be a valuable spiritual asset for a new good life. You will have a very good birth. You will be placed in suitable environments in the next birth for unfolding the Divinity that is lurking in your heart, for practice of *Yoga*. All opportunities and facilities will be given to you by God, through His Grace

(*Iswarakripa*) for your spiritual *Sadhana*. Even by a little systematic spiritual practice (*Yogabhyasa* and *Vedantic Sadhana*) you can change your mentality, your old vicious *Samskaras*. You can cut short several future births. By practice for three years you can free yourself from the clutches of births and deaths. You are bound to become a *Sannyasi*. Why not now in this very birth? Why don't you cut short the cycle of unnecessary births and consequent miseries? How long do you want to be a slave of the world, a slave of passions and *Indriyas*? Wake up now. Do *Sadhana* and get Immortality. उत्तिष्ठेत् उद्धरेत् आत्मनः आत्मानम्—Rouse the Self by the self.

846. Company of spiritual persons and good environments play a tremendous part in the elevation of the mind. In the absence of positive good company have negative good company of books, written by realized persons *e. g.* Sri Sankara's works, *Yogavasistha* and Sri Dattatreya's *Avadhuta Gita* etc.

847. The aim of *Dana*, *Japa*, *Vrata*, *Tirtha*, *Yatra*, *Seva*, *Daya*, *Swadhyaya*, *Agnihotra*, *Yajna* is purification of the mind.

848. If you practise *Satya* and *Brahmacharya* you will become fearless (*Nirbhaya*). You will eventually realize *Brahma* also. Get hold of one thing firmly with leech-like tenacity.

849. Arsenic when purified and administered in proper doses is a blessing. It removes many diseases. It improves the blood. When it is not purified

properly and given in overdoses it brings about many ill-effects. Even so when the mind is rendered pure and *Nirvisaya* it leads on to *Moksa*. When it is impure and *Visayasakta* (fond of sensual objects) it leads on to bondage.

850. You should try to destroy not only the thoughts (*Sankalpas*) but the mind itself and the *Aham Vritti* that identifies with the body and the *Vyavaharic Buddhi* that creates the *Jivabhava* and differences in the world. Then you will be established in *Svarupa* (*Sahaja Sat-chit-ananda Nirvikalpa*) state. That is the real *Mouna* state or *Advaita Brahmanistha*. Control of mind includes control of *Buddhi* and the annihilation of the little 'I' false self-arrogating personality.

851. You must not give indulgence or leniency to the mind. If you allow it to take one luxury today, it wants two tomorrow. Luxuries will increase daily. It will become like an overfondled child. Spare the rod and spoil the child—this also applies to the mind. It is worse than the child. You will have to punish it by fasting for every serious mistake it does. Keep the organs in their proper places. Don't allow them to move an inch. Raise the rod of *Viveka* whenever an organ hisses to raise its head. By this practice you will get a concentrated mind.

852. *Sama* is peace of mind produced by the eradication of the *Vasanas* (*Vasاناتyaga*). The *Antahkarana* of a man who possesses this virtue is cooler than ice. Even the coolness of the moon

cannot compete with coolness of the *Antahkarana* of a man of *Sama*. Generally the *Antahkarana* of a worldling is a blazing furnace. A man of *Sama* is neither exalted when he gets a desired object (*Ista*) nor depressed when he gets an undesired thing (*Anista*). He keeps a balanced mind always. He has no enemies. The happiness of an Emperor is nothing, nothing when compared with the supreme spiritual Bliss of a man of *Sama*. *Sama* is one of the four sentinels of *Moksa*. If you have *Sama* you will get the company of the other three friends viz, *Santosa* (contentment), *Vichara* (enquiry into *Atma*) and *Satsanga* (association with the wise and saintly).

853. *Satsanga* helps a long way in the attainment of *Moksa*. There is no other way. It thoroughly overhauls the mind and changes the current and its *Rajasic* nature. It removes the old *Visaya-samskaras* and fills the mind with *Sattvic Samskaras*. It destroys the three fires, *Adhyatmic*, *Adhibhautic* and *Adhidaivic Tapa* and cools the *Antahkarana*. It destroys *Moha*. If you can have *Satsanga* you need not go to any *Tirtha*. It is *Tirtha* of *Tirthas*. Wherever there is *Satsanga*, the sacred *Triveni* is already there.

Tapas destroys sins, weakens the *Indriyas*, unifies the *Chitta* and leads to *Ekagrata* (one-pointedness of mind).

855. You must be saved from the malformation and the miscarriage of your minds. The clamant energies of the mind must be bent to become the

passive channels for the transmission of truth. The mind must be filled with *Sattva* (purity). It should be trained to think of Truth or God constantly. Mind is like a playful child.

856. The *Yoga* methods give directions as to how you should purify and refine the mind and improve the mirror and keep it clean by getting rid of the impurities such as lust, anger, greed, vanity, jealousy etc. It is only through the rigorous discipline that you can rise to that height of strenuous impersonality from which the gifted souls of the world see distant visions and enjoy a higher Divine Life.

857. There are three ways of destroying jealousy :

(1) *Mithya Dristi* (*Dosa Dristi*). The whole world with its enjoyments, wealth and luxury is quite illusory. "What do I gain by being jealous of another?" When any one thinks like this seriously several times daily jealousy *Vritti* will slowly die. This *Vritti* is the root of all miseries. It is deep-rooted.

(2) *Bhratri-bhava* (feeling of universal brotherhood). You are not jealous of your intimate friend or loving brother. In these cases you have become one with your friend or brother. You feel inwardly that all that belong to them is yours. You will have to do this with everybody. You will have to love everybody as your brother or friend. Then you will have no jealousy *Vritti*.

(3) This is a developed stage. Repeat the formula 'I am the all', 'I am all-in-all'. Feel yourself everywhere. Think there is nothing save *Atma*, your own self everywhere. Jealousy will slowly vanish by entertaining this *Atma-bhava*. You must always entertain this idea—'वासुदेव सर्वमिति' 'Vasudeva is all'. 'Vasudeva' means all-pervading. You will have infinite joy which can only be felt. It cannot be adequately described in words.

858. The *Yoga* system requires us to go through a course of mental and spiritual discipline. The *Upanisads* also emphasize the practice of austere virtues before the goal can be reached. The life of celibacy (*Brahmacharya*) where you will have no family attachment to perturb your mind would enable you to give whole-hearted attention to your spiritual *Sadhana*. The penances will give you mental quiet and remove the restlessness of the mind which is a great obstacle to knowledge. *Sradāha* or faith is necessary.

859. When you try to fix your mind on God and think of purity just at the moment all evil thoughts and *Samskaras* burst forth with violence and vengeance to fight against you. This is termed 'crowding of *Samskaras*'. Good *Samskaras* also crowd together and help you to drive out evil *Samskaras*. The father of Sri Swami Adwaitanandji was a great *Bhakta* of *Chandi*. At the time of his death he was semi-conscious. He began to repeat all the slokas of

Chandistotra which he had got by heart while he was young. This is 'crowding of spiritual *Samskaras*.'

860. Sometimes the mind unnecessarily sticks to one idea like glue and never gives it up. Do not be a slave to one idea. Whenever you get new healthy ideas the old ideas must be given up.

861. Get rid of pride through *Viveka*. Everything is *Anitya*. Why are you vainly puffed up with pride ?

12. How to Remove Fear ?

862. Fear is a great human curse. It is a negative thought. It is your worst enemy. It assumes various forms viz., fear of disease, fear of death, fear of public criticism, fear of losing your property or money etc. Fear blights many lives, makes people unhappy and unsuccessful. Think you are immortal, fearless *Atma* (*Amrita*, *Abhaya*). Slowly the fear will vanish. Develop the positive virtue, namely, courage. Fear will slowly disappear. The power of imagination in the mind intensifies fear. Attachment to the body (*Moha*, *Dehadhyasa*) is the cause of all fear. He who can throw off the physical sheath (*Annamaya Kosa*) either by *Yoga* or *Jnana* will be free from fear. He who has conquered fear, has conquered everything, has gained mastery over the mind.

863. Some people can bravely face the shell or the shot on the battlefield. But they are afraid of public criticism and public opinion. Some can face a tiger fearlessly in the forest. But they are afraid of

the surgeon's knife and bistoury. You should get rid of fear of all sorts. The one idea that you are the Immortal Self (*Atma*) can destroy efficiently fears of every description. This is the only potent tonic, the one sure panacea for this dire disease of fear.

13. Garland of Yoga.

864. *Abhava* or non-existence is said to be an object of perception, since non-existence of a thing means its existence somewhere else.

865. *Agni* (fire) is of two kinds viz., *Samanya Agni* (ordinary fire) and *Visesa Agni* (special fire).

Samanya Agni is hidden in all trees and woods. It is of no use for burning purposes. *Visesa Agni* that is formed by rubbing a match stick or rubbing two pieces of wood is useful for man for cooking and other purposes. Similarly there is *Samanya Chaitanya* (ordinary intelligence or consciousness) that is pervading everywhere. There is also *Visesa Chaitanya* (special intelligence). *Samanya Chaitanya* cannot destroy the ignorance or *Avidya* of men. It is only the special intelligence—*Atmakaravritti* or *Avichchhinna Visesa Chaitanya* that can destroy the *Mula Ajnana*, the primitive ignorance that envelops the *Swarupa* (*Brahma* or Existence). This special intelligence is developed when a man meditates on the Infinite with a pure heart.

866. The relation between the cause and the effect as the thread and cloth is termed *Samanaya*

Sambandha in *Vaisesika* and *Nyaya* philosophy. The relation between the blue cloth and blue colour i. e., substance and its attribute ; body and hand i. e., whole and its part is also termed *Samavaya Sambhandha* (inherent, inseparable relation). The relation between the drum and the drum stick is *Samyoga Sambhandha* (relation by contact).

867. Every man entirely differs from another man in mode of thinking, temperament, taste, mentality, physical characteristics etc. Every man has a mental world of his own. Physically also a man differs from another man, although there might be slight semblance. Observe carefully the nose, the ears, the lips, the eyes, the eyebrows, the arrangement of the teeth, the shoulders, hands, fingers, toes, look, voice, gait, way of talking etc., of different men. You will find vast differences between any two persons. Even the lines of the palm will differ. No two leaves are alike. Variety is the beauty of creation.

868. An aspirant can live only for a short time in his native place if there is an urgent call. Yogic rules and laws cannot permit him to stay there for a sufficiently long period, however suitable the place may be and whatever may be the degree of *Vairagya* (dispassion) of the aspirant. The force of *Samskaras* (impressions) is tremendous. Unless all the *Samskaras* are thoroughly burnt through pure *Asamprajnata Samadhi* or *Nirvikalpa Avastha* (seedless state), it is not safe for one to stay for a long time in one's own native place. He is still within the danger-zone.

869. Radium is a rare commodity. There are only 16 grains in the world. *Yogis* who have controlled their thoughts are also very rare in this world, like radium.

870. If an aspirant moves with rich people, Zamindars and Rajas, his mind begins to imitate the luxurious habits of these people and ere long he gets an unconscious downfall. Certain bad habits creep in him unconsciously. And he finds it difficult to tear out or remove these bad habits. After forty, it is difficult to tear out old habits and establish new healthy habits.

871. Mind is more internal than speech. *Buddhi* (intellect) is more internal than mind. *Ahankara* is more internal than *Buddhi*. *Jiva Chaitanya* (*Abhasa*, reflected intelligence) is more internal than *Ahankara*. *Atma* or *Kutastha* is more internal than the *Jiva Chaitanya*. There is nothing internal to *Atma*. It is *Paripurna* (All-Full).

872. *Prana* (energy) digests the food, turns it into chyle and blood and sends it to the brain and mind. The mind is then able to think and do *Brahma Vichara* (enquiry into *Brahma*).

873. When you play on the harmonium you adjust the tune first. It may be fixed either on the second reed or the fourth reed according to the strength and power of your voice. Then you begin to play on the various reeds. The *Sapta Swara* are pronounced now. You can play now various *Raga-Raginis*. He who is

aware of the main *Sruti* can be compared to a *Jnani* who knows the *Atma* or support for this universe. He who is aware of the *Sapta Swara* only without knowing the fundamental *Sruti* is like an *Ajnani* who is unaware of the *Atma* but who has knowledge of the sense-objects only.

874. The wheel of the bullock-cart rests on the spokes. The spokes rest on the nave. Even so the mind rests on *Prakriti* and *Prakriti* rests on *Brahma*.

875. If an honest man begins to take bribe for the first time, he shudders. His consciousness quivers and trembles. He feels a lot of uneasiness. If he repeats it again several times his consciousness becomes blunt. He does not feel any uneasiness at all. If a chaste man begins to visit for the first time a house of ill-fame, his conscience pricks, his conscience shudders. If he frequently visits, his conscience becomes blunt. He will not feel anything. The inner mechanism of conscience is very subtle. Keep it sensitive by doing virtuous deeds only.

876. If you give a blanket to a needy man with unwillingness, it is not *Dana* (charitable act) at all. It is a selfish act only. The mind will be waiting to take the blanket back when the first chance comes. Give anything willingly.

877. In a bungalow you will find two gates, one for entrance, another for exit. Our body also is a nice bungalow for the Lord. Eyes and ears are

entrance gates for the reception of forms and sound. These are avenues of sense-knowledge (sight and hearing). *Upastha Indriya* (organ of reproduction) and *Guda* (Anus, organ of excretion) are *exit*, gates. They throw out urine and faeces.

878. It is the *Rajasic* mind that splits, separates, divides and deceptively shows plurality (*Nanatva*). The sun is one. The moon is one. *Akasa* is one. The idea behind languages is one. The feeling of sincerity is one. There is no inside or outside. Husband and wife become one in heart. Intimate friends are one in heart. Matter is one. Energy is one. *Sattvic* mind is one. It unifies. Cosmic *Mahat* is one. *Karma* (law of cause and effect) is one. *Dharma* is one. Religion is one. Truth is one. *Brahma* is one—एकमेवाद्वितीयम् ब्रह्म (One without a second).

879. *Ajnanis* have fickle minds with a great deal of fluctuation and myriads of *Sankalpas*. Their minds ever vacillate through *Sankalpas*. But *Jnanis* will be free from *Sankalpas*. They will be ever resting in their *Atmic Jnana* (*Jnana-swarupa*) which gives the highest satisfaction (*Tripti*) and Supreme Peace (*Parama Santi*).

880. The sight is more internal than speech, as the sight generally informs without contradiction. Similarly the hearing than the sight, as the eye may convey false impressions, e. g., the mother of pearl as silver, but the ear never hears a non-existing sound.

Similarly the ear only exercises its functions with the aid of the mind's attention and similarly the mind depends on the *Prana* or life. *Prana* is therefore *Brahma*, the Innermost of all.

881. "Love and kill", "Marry and observe *Brahmacharya*", "Enjoyment without desire", "action without fruits" are paradoxical terms. A man with gross *Vyavaharic Buddhi* can hardly understand these terms. A subtle pure intellect is needed. Suppose you were a terrible smoker for the last fifteen years. Then you gave up smoking for five years. The craving for smoking also died. Suppose one of your friends offers you a cigar in the sixth year. You have no craving for smoking now. If you take it now and enjoy it just to please your friend it will be called a *Suddha Bhoga* only. You have enjoyed it without a craving or a desire. *Iswara* enjoys *Suddha Bhoga*.

882. A spiritual aspirant will have to face boldly misrepresentation, calumny and misunderstanding. That has always been the lot of those who tried to raise themselves above their fellows. Moral strength and courage is necessary to meet that and to enable that man to maintain his position and do what he thinks right, whatever those around him may think or say or do. People will despise and persecute you. You will have to stand boldly on your moral footing to live for your own convictions. An aspirant who has outgrown the rules of society should act according to the dictates of his pure conscience and pure reason. Then alone he can grow spiritually.

883. Lay bare to your *Guru* the secrets of your heart and the more you do so, the greater the sympathy and help you get from the *Guru*. This sympathy means an accession of strength to you in the struggle against sin and temptation.

884. Learn thou this by prostration, by investigation and by service. The wise, the seers of the essence of things, will instruct thee in wisdom." *Gita* IV. 34.

885. What reason then, is there for despair? The most impious of men can by earnestly devoting himself to God reach the highest Bliss. "Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved." *Gita* IX. 30. प्रति जानीहि न मे भक्तः प्रणश्यति "Know thou for certain that My devotee perisheth not." *Gita* IX. 31. Therefore, be up and doing. God will surely crown your efforts with success. Even the vilest of us shall obtain *Moksa*.

886. Language is different, but thought is one. Mental image is the same in all. Sound has got four forms viz. *Para*, *Pasyanti*, *Madhyama* and *Vaikhari*. *Vaikhari* is the ordinary speech. It differs in different countries. But *Para*, *Pasyanti*, and *Madhyama* are one and the same. *Para* is undifferentiated sound that lies dormant in *Brahma*. The language of the *Devatas*, the language in the mental plane is one. It is *Madhyama*. The rotatory vibration of the causal body (*Karana-sarira*) is *Pasyanti*. That is your real name. When you operate through your *Karana-sarira*,

(lower *Prakamya* or lower *Divya Dristi*), you will hear the *Pasyanti* sound, your real name.

887. Even this world does not disappear as absolute as is supposed in *Jivanmukta* state. Empirical world, in fact, ceases to exist. But this does not mean annihilation. It merely means that existence changes its form and colour as it were, for the Absolute. It is empirical existence and not all-existence which vanishes. Existence—Reality remains, but its limited forms vanish. Externality has to go, spatial and temporal views of things must go, causal determination of one thing by another must go, manyness and oneness must go. This is inevitable. But the universe with all its reality will not go even for the liberated soul. It will merely change its form, meaning and significance. Nothing will disappear except a false view, a limited horizon, erroneous idea, and a circumscribed vision. Fact, Reality, Existence, however, will remain as fundamental as ever. But the viewpoint will change.

888. A complete detachment from the outward things, the manifold of sense, together with a capacity for metaphysical abstraction and concentration on inward things are demanded from a spiritual aspirant or a earnest seeker after Truth.

889. The voice of the pure spirit cannot be heard till all superficial organs cease to exist.

890. In *Swarga* or heaven all the earthly experiences of the mind are sorted and analyzed. The essence

is taken. The *Jiva* is born again in the physical universe with a new frame and bent of mind according to the nature of the essence extracted in the mental plane.

891. There is an intimate connection between the mind and the five Tattvas. When *Agni-tattva* flows through the nostrils, mind is much agitated and meditation is interrupted. During the flow of the *Akasa-tattva* meditation is very favourable. Those who have knowledge of the flow of the five Tattvas in nostrils can very rapidly advance in meditation. A knowledge of "*Svara-sadhana*" or "*Svarodaya*" as it is popularly termed is an indispensable necessity for those who take up to meditation.

892. You cannot destroy a mountain but you can destroy the idea of a mountain.

893. There are as many spiritual *Sadhanas* as there are individual minds. What suits one mind may not suit another. *Rajayoga* will be easy for one mind, while *Jnanayoga* will be easy for another. One form of *Tapas* may suit one mind. A different kind of *Tapas* will suit another.

894. Do not argue unnecessarily. Argument brings about hostility, heated feelings, and wastage of energy. Every man has got his own views, his own opinion, ideas, sentiments, beliefs and convictions. It is very difficult to change the views of others. Do not try to convince others. When you are an aspirant, when you are gathering facts and knowledge from the

study of sacred lore, do not argue with others till your thoughts have become mature and steady.

895. Why do you care for psychic *Siddhis* ? They are absolutely useless. Shun them ruthlessly even when they try to manifest. They will mislead you and cause your downfall. Beware. Lord Buddha shunned *Mara* (temptations and *Siddhis*). Try to get *Brahmajnana*. Then you will have everything. All spiritual *Siddhis* will welcome you with outstretched hands. You cannot have a downfall then.

896. It is difficult to speak about *Brahma*. It is still more difficult to understand. It is yet still more difficult to practise spiritual *Sadhana*. This corresponds to *Gita's* teaching Chapter II. 29 :

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

“As marvellous one regardeth Him, as marvellous one speaketh thereof, as marvellous one heareth thereof, yet having heard none indeed understood.”

It demands a subtle, pure, clear mind, determined will, patience, perseverance, and *Utsaha* (cheerfulness) for the realization of *Brahma*.

897. Sri Rama and Sri Krisna were ever resting on *Brahma* even when they were ruling their

kingdoms. They were ever very conscious of their essential *Sat-chit-ananda Brahmic* nature, even though they assumed human forms. They utilized their minds and bodies as their instruments when they were doing various activities. Through his *Sat-sankalpa* a *Jnani* does whatever a *Rajayogi* does through his *Yogic Samyama*. He simply wills. Whatever he desires, then and there it materializes.

898. "This is willed action. If you surrender, you have to give up effort, but that does not mean that you have abandoned also all willed action.. On the contrary, you can hasten the realization by lending your will to the Divine Will. That too is in another form a surrender. What is required of you, is not a passive surrender in which you become like a block, but to put your will at the disposal of the Divine Will. But how can one do this before the union has been effected? You have a will and you can offer that will. Take the example of becoming conscious of your dreams, If you take the attitude of passive surrender you would say, "When it is the Divine Will that I should become conscious then I shall become conscious."

"On the other hand if you offer your will to the Divine you begin to will. You say, "I will become conscious of my dreams." You have the will that it should be done ; you do not sit down idle and wait. The surrender comes in when you take the attitude that says, "I give my will to the Divine. I intently want to become conscious of my dreams. I have not

the knowledge, let the Divine Will work it out for me." Your will must continue to act steadily not in the way of choosing a particular object, but as an ardent aspiration concentrated upon the end to be achieved. This is the first step. If you are vigilant, if your attention is alert, you will certainly receive something in the form of an aspiration of what is to be done and that you must forthwith proceed to do. Only you must remember that to surrender is to accept whatever is the result of your action, though the result may be quite different from what you expect. On the other hand, if your surrender is passive, you will do nothing and try nothing, you will simply go to sleep and wait for a miracle."

"Now to know whether your will or desire is in agreement with the Divine Will or not, you must look and see whether you have an answer or not, whether you feel supported or contradicted, not by the mind or the vital or the body, but by that something which is always there deep in the inner being, in your heart."

899. Vast majority of persons live in *Annamaya Kosa* only. Their thoughts are directed towards eating, cleansing the body, and putting on neat dress. That is all. Even the so-called educated persons live in *Annamaya Kosa* only. Sometimes they live in *Manomaya Kosa* (Mental sheath). A spiritual aspirant and a *Viveki* live in *Vijnanamaya Kosa* (*Buddhi* sheath). You must all develop the (*Vijnanamaya Kosa*) by the study of *Vedantic* literature and pure

thinking. Then you are safe. Mind will stop to deceive and torment you.

900. Study of inspiring books does help spiritual *Sadhana* but too much study brings about muddy condition of the brain. When you come down from meditation you can study occasionally for a short time books like *Avadhuta-Gita*, *Yoga-Vasistha*, *Katha-Upanisad*, *Brihadaranyaka-Upanisad*. This will elevate the mind.

901. यदेतद्द्रव्यं मनश्चेतत् । संज्ञानमाज्ञानं प्रज्ञानं विज्ञानं मेधा
दृष्टिर्हि तिमनीषा जूतः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति सर्वाण्येवैतानि
प्रज्ञानस्य नामधेयानि भवन्ति ।

"This which is known as the heart, this mind, consciousness, discrimination, wisdom, reason, perception, steadiness, thought, acuteness, quickness, memory, volition, decision, strength, desire and control, all these are indeed the names of wisdom."

(*Aitareya-Upanishad*. Ch. III. Sect. I. 2)

Samjnana is consciousness. *Medha* is the power of retaining the import of books. It is understading of instruction. *Mati* is thinking (it is faith in the path laid down by the *Vedas*—*Sandilya Upanisad*). *Manisa* is independent power of thinking. It is inspired thinking of seers. *Jutih* is distress of mind under disease (sensibility of pain). *Kratuh* is application (perseverance). *Asuh* is the effort of life ; any pursuit for the maintenance of life. *Vasat* is the desire for company of women.

902. The sermon on the Mount by Lord Jesus is the essence of *Rajayogic Yama* practice. It is difficult to put the teachings into practice. But if they are put into practice, mind can be easily controlled.

This is the summary of the Sermon :

- (1) "Blessed are the poor in spirit , for theirs is the kingdom of heaven."
- (2) "Blessed are they that mourn ; for they shall be comforted."
- (3) "Blessed are the meek ; for they shall inherit the earth."
- (4) "Blessed are they who do hunger and thirst after righteousness ; for they shall be filled."
- (5) "Blessed are the merciful ; for they shall obtain mercy."
- (6) "Blessed are the pure in heart ; for they shall see God."
- (7) "Blessed are the peace-makers ; for they shall be called the children of God."
- (8) "Blessed are they who are persecuted for righteousness' sake ; for theirs is the kingdom of heaven."
- (9) "Blessed are ye, when men shall revile you, and persecute you, and shall say all

manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad ; for great is the reward in heaven ; for so persecuted they the prophets which were before you."

- (10) But I say unto you, that ye resist not evil ; but whosoever shall smite on thy right cheek, turn to him the other also.
- (11) And if any man shall sue thee in the law, and take away thy coat, let him have thy cloak also.
- (12) Love your enemies as thyself, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Before you go to work daily, study once carefully, this sermon of Lord Jesus in the morning and remember the teachings once or twice during the course of the day. In course of time you will be able to regulate your emotions and moods, cultivate virtue and eradicate vice. You will have immense peace and Will-Force.

903. There is nothing absolutely right or absolutely wrong in this relative universe. Right and wrong is mind-made. Everybody is right from his own point of view. There is a grain of truth in everything. The point of view is the determining factor in the life of each. When the understanding is illumined by wisdom, the point of view is broad and entire. When

the understanding is darkened by ignorance, the point of view is narrow, limited and one-sided. Broad view is the sign of expansion of heart. A man of broad view is free from suspicion, prejudice, prepossessions, and intolerance of various sorts. Broad view results from foreign travels, good birth, vast study, *Satsanga*, public service, varied experience, meditation etc. A man of broad views sees things in their entirety and in their right relations. Broad view creates harmony and concord. Narrow view creates disharmony and discord.

904. Rapture is delight in the attainment of the desired object. Bliss is the enjoyment of the taste of what is attained. Where rapture is, there is Bliss ; but where Bliss is, there is not, quite of necessity, rapture. Rapture is like a weary traveller who hears or sees water or a shady wood. Bliss is the enjoying of the water or entering the forest shade.

905. There are those among us who are much more sensitively organized than others. As an organism their bodies are more finely and more sensitively constructed. These, generally speaking, are people who are always more or less affected by the mentalities of others with whom they come in contact, in whose company they are.

906. When you do not want to store things for tomorrow it is called "*Asangraha Buddhi*". It is the mental state of a true *Sannyasi*. A *Sannyasi* has no thought of tomorrow. Whereas a householder has on

the opposite, *Sangraha Buddhi*. We must be as free as a lark who has no "*Sangraha Buddhi*."

907. There is a slight difference between *Sama-bhava* and *Samadristi*. The former is the condition of the mind (as balanced in pleasure and pain, gain and loss, heat and cold, victory and defeat). The latter is the condition of Knowledge. The *Jnani* sees the *Atma* alone in a scavenger and a king.

908. *Dvaita* slowly develops when the child reaches the second year. Place a baby within one year of age in any place. It will remain there like a block of stone. It will laugh and see alike all people without any *Raga-Dvesa*. Ask a child of two years of age to sit. It will stand. Ask the child to come near. It will recede back to a distance. Tell the child 'don't go to the street' it will immediately march to the street. It will do contrary actions. Because *Dvaita* is developing now in the child.

909. There are two kinds of *Vrittis* in the sound viz., *Laksana Vritti* and *Sakti Vritti*. There is a special power in every *Sabda* (*Achintya Sakti*—indescribable power). A sound moves the mind. When your friend shouts from the street you open the door by hearing the sound and immediately run to meet him. When the bell rings in the college hostel, all the students immediately proceed to take their meals. In all *Vedantic* terms which describe the *swarupa* of *Brahma*, such as *Akhandā*, *Advaita*, *Aparichehchinna*, *Vyapaka*, there is a special '*Achintya Sakti*'. Some say in

'*Tat Twam Asi*' *Mahavakya* there is a special *Achintya Sakti* to denote the identity of *Jiva* and *Brahma*.

910. When you are writing a drama, if sleep comes in, you stop writing and retire to bed. As soon as you get up, you continue to write from where you have left the previous night. Even so, when you take up a new incarnation you begin to continue the work which you had left unfinished in your previous life in accordance with the current of *Vasanas* of your past life.

911. Just as you can give an orange to a man and take it back, so also spiritual power can be transmitted by one to another and taken back also. This method of transmitting spiritual power is termed *Sakti-Sanchara*. Like birds, fish and tortoise the transmitting of spiritual power can be done by the *Guru* through touch or sight or willing, and thinking. The transmitter sometimes enters the astral body of the student and elevates his mind through his power. The operator makes the subject sit in front of him and asks him to close his eyes and then transmits his spiritual power. The subject feels the electric current actually passing from *Muladhara Chakra* higher up to the neck and top of the head. He does various *Hathayogic Kriyas*, *Asanas*, *Pranayama*, *Bandhas*, *Mudras*, etc., by himself without any instruction, through inspiration. Here *Prakriti* works herself. The student must not restrain his *Ichchha-sakti*. He must act according to the inner light. The mind is highly elevated. The moment the aspirant closes his

eyes, meditation comes by itself. Through *Sakti-Sanchara Kundalini* is awakened by the grace of the *Guru* in the disciple.

912. There are fifteen Dosas that arise from company. An aspirant should, therefore, preferably remain alone during the period of *Sadhana*. The Dosas of company are : 1. Misunderstanding 2. Ill-feeling 3. Displeasure 4. *Raga-Dwesa* 5. Jealousy 6. Vampirism 7. Attachment 8. Mental sharing of pain of another man 9. Criticisms of others 10. *Anatma* topics 11. Habit of talking 12. *Bahirmukha Vritti* 13. Idea and *Samskara* of duality 14. Slavish mentality and weak will 15. Contempt. Love little but love long.

913. Mind precedes matter. This is *Vedantic* theory. Matter precedes mind. This is scientific theory.

914. Worldlings have no time to think over even for a few minutes the life-problems, the mystery of life etc. They get up in the morning. Their minds usually run to the special objects of enjoyment on account of *Raga*. Their mental energies are poured forth in the usual grooves and avenues in thoughts of body, thoughts of eating and dressing, thoughts of wife, children, friends and also thoughts of office-work and business and thus the day is over. The same routine follows day after day, week after week. Years roll on and life is wasted. It is highly lamentable indeed !

915. There is a corresponding notion and object for every *Sabda* (sound). There is a notion and an object for the *Sabda* "Cow". *Maya* is deceiving you through *Sabda-jala*. The whole world is a mere notion, mere idea. It is *Sankalpamatra*. It is *Bhrantimatra*. It is *Kalpanamatra*. It is *Akasamatra*. It exists in name only. "वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्"—all modifications being only a name based upon words, the truth being that all is clay. The whole world is a combination of five elements. Analyze, realize the illusory nature of all objects and abandon all false objects. When you begin to analyze, the whole world vanishes and with it the notion, sound, and objects also.

916. Never accept gifts from anybody, even from your closest friends. It will produce slavish mentality, weak will and attachment. Asking is begging. Recommending is begging. A beggar is absolutely unfit for freedom and spiritual pursuits.

917. Develop the *Prakamya*, the Divine vision (*Divine Dristi*), *Jnana-chaksu*), by concentration, purification and meditation.

918. When two forces of equal quality or power meet, a third force is formed. When two people of equal force and quality are attracted towards each other, a third force is formed between them. That is termed love. This is the scientific way of explaining what love is. Attraction is *Akarsana-sakti*. Repulsion is *Vikarsana-sakti*. When I see myself in another

man, when I see him as my own self, I begin to love him as my own self. This is *Vedantic* way of explaining love. Love is pouring forth one's affection (*Prema*) on another. Love is God. Love is of two kinds, viz., selfish or physical love. The other variety is real love or Divine Love which is unselfish and lasting. The first kind is love with attachment. The second one is love without attachment. He who is a real aspirant of *Vedantic* path, who feels his own self everywhere and a real *Bhakta* who sees Narayana everywhere in everything can really love others. When an inferior person hangs on another person for his happiness or existence physical attachment crops up. Attachment causes slave mentality and weak will. Attachment is death. Physical love is death. When I find something in you that I myself possess, I am naturally drawn towards you and I begin to love you.

असङ्गशस्त्रेण हृदेन छित्त्वा

"Cut all sorts of attachment by the sword of non-attachment."

(*Gita* xv. 3.)

14. Samskaras.

919. The *Samskaras* (impressions) are embedded in the sub-conscious mind or *Chitta*. The sub-conscious mind is otherwise known as the un-conscious mind. The seat of this sub-conscious mind is the cerebellum or hind-brain. A conscious action whether cognitive affective, or conotive assumes a potential and hidden

(*Suksma* and *Avyakta*) form just below the threshold of consciousness. This is termed a *Samskara*. In dreams and hypnotic trances this sub-conscious mind plays the part. Owing to the force of stimuli (*Udbodhaka*, *Vyanjaka*) either from within or from without, the seed-like *Samskaras* again expand and give rise to further activities. The *Samskaras* should be fried up by continuous *Samadhi*. Then only you will be free from births and deaths

920. The new *Samskaras* wash away the old *Samskaras*. If the *Samskaras* are fresh and recent, it is easy to recall them back quickly. They come up again from the depths of the sub-conscious mind to the surface of the conscious mind. Revival of old *Samskaras* take place. If you visit once the college wherefrom you received your education, ten years after you became an officer in the Government, all the previous *Samskaras* of your college-days will be revived now. You will remember now your old professors, old friends, old books and various other things.

921. When you are born, the mind is not a mere *Tabula Rasa* (a smooth or blank tablet or a blank sheet of white paper). It is a store-house of *Samskaras*, predispositions, predilections, etc. Every man is born with his inborn or inherent *Samskaras* and these *Samskaras* are embedded, lodged or imprinted in the *Chitta*. In earthly life he gains many more *Samskaras* or experiences through actions and these are added to the original store and

become the future *Sanchita Karma* (accumulated actions).

922. A child is born with his *Samskaras*. A child is born with his past experiences transmuted into mental and moral tendencies and powers. The earthly experiences are worked up into intellectual faculty.

923. The world enters the mind through the eyes, ears, tongue (speech) and old *Samskaras*. If you remain in seclusion you can shut out these first three doors. Through *Vichara* (right enquiry of Supreme Self) you can destroy the *Samskaras* the fourth route. Then *Jnana* (Knowledge of Self) will dawn.

924. An experience in the sense-plane sinks down into the depths of the sub-conscious mind (*Chitta*) and becomes there a "*Samskara*" (impression). You can recall the past experiences from the store-house of *Samskaras* in the sub-conscious mind. The past is preserved even to the minutest details. Even a bit is never lost. No memory is possible without the help of *Samskara*. When the fine *Samskaras* come up to the surface of the conscious mind back again as a big wave, it is called memory or *Smriti*.

925. *Samskara* is known as "residual potency" also. *Samyama* over these *Samskaras* brings out the direct knowledge of the residual potencies. A *Yogi* brings into direct consciousness the previous life-states by getting direct knowledge of their *Samskaras*. Such knowledge can hardly be acquired in Universities.

A *Yogi* alone can impart this knowledge to deserving aspirants.

926. These are the characteristics of the mind viz., change (*Parinama*), activity (*Chesta*), suppression (*Nirodha*), ideation in action (*Sakti*), physical life (*Jivana*). characterization (*Dharma*).

927. If you forget your real *Brahmic* nature even for a minute, the old *Samskaras* of *Ajnana* will try to come up, and overwhelm you. See how Narada's determination began to fluctuate even though he was absorbed in meditation when he saw some Deva-girls. He at once experienced the sexual desire in himself. The seed came out, he put it in a pot and *Chudala* in the form of Kumbha Muni emerged from out of the pot. (*Yogavasistha*, story of Sikhidhawaaja). Therefore you will have to be very, very careful. Keep yourself away from all kinds of temptations—money, woman, name, fame etc.

928. Mind exercises its suzerainty through *Samskaras*. You will be getting fresh births so long as there are *Samskaras*. The aim of a *Sadhaka* is to fry out or burn or obliterate all these *Samskaras* through *Nirbija Samadhi*. Then only he will be free from births and deaths.

929. All *Samskaras* co-exist in the mind. The *Vrittis* (thought waves) slowly subside and leave traces in the mind. These traces are the *Samskaras*. From these *Samskaras* spring memory. If you have a *Yogic* vision you can vividly notice the marvels that

take place in the mental factory of an individual, how the *Vritti* arises in the mind lake, how it subsides, and how a *Samskara* is formed. You will be struck with wonder.

930. A specific experience leaves a specific *Samskara*. The memory of this specific experience springs from that particular *Samskara* only which was formed out of that particular experience.

931. In *Dhyana*, the mind grasps and takes possession of its perceptions or judgments. It makes the content of the idea its own. It strengthens the *Samskaras* so that a voluntary recall is rendered easy. In common parlance we say, "Mr. Ramkrishna is a man of good *Dharana* in *Vedanta*." Here it means that Mr. Ramakrishna has got fixed and steady ideas in *Vedanta*. He cannot be changed by anybody. He is not of a wavering nature. He sticks to *Vedanta* alone. Nobody can shake him.

932. When you repeat "OM" or the *Mahavakya* of the *Upanisads* '*Aham Brahma Asmi*' once, one *Samskara* of the idea that 'I am *Brahma* or the Absolute' is formed in the sub-conscious mind. The object in doing *Japa* or silent repetition of 'OM' 21,600 times daily is to strengthen this *Samskara*.

933. When you perceive an orange and taste for the first time, you get knowledge of an orange. You know its taste. You know the object, orange. A *Samskara* is formed in the sub-conscious mind at once. At any time this *Samskara* can generate a

memory of the object, orange and knowledge of an orange. Though the object and the act of knowledge are distinguishable, yet they are inseparable.

934. *Vritti* (whirlpool, thought wave) arises in the mind-ocean. It operates for sometime. Then it sinks below the threshold of normal consciousness. From the surface of the conscious mind wherein it was uppermost for some time it sinks down deep into the region of the sub-conscious mind. There it continues to be a subliminal action and becomes a *Samskara* (impression). *Samskaras* are embedded in the *Chitta*. They are not lost. The past *Vritti* when it comes back to the surface of conscious mind again by recollection is termed *Smriti* or memory.

935. A seed gives rise to a tree and the tree in turn brings forth seeds. This is cyclic causation. Even so a *Vritti* in the mind produces a *Samskara* and a *Samskara* in turn causes again a *Vritti*. There is cyclic causation, here also as in *Bija-vriksanyaya* (analogy of seed and tree).

936. This above cycle of *Vritti* and *Samskara* is *Anadi* (beginningless) but has an end when one attains Divine Knowledge and liberation. They get *Laya* (dissolution) into *Prakriti*. They cease to produce any effect on the *Jivanmukta*.

937. Which is the seat for *Prarabdha*? It is the *Chitta* or the sub-conscious mind. All *Samskaras* lie dormant in the *Chitta* as latent activities, not only of this life but of all previous innumerable lives from

Anadikala (beginningless time). The *Samskaras* of animal life (those of dog's births etc.), the *Samskaras* of a *Deva* life, the *Samskaras* of kingly life, the *Samskaras* of the life of a peasant. are all hidden there in the *Chitta*. In human life only those *Samskaras* which are appropriate to that particular type of birth will operate and come to play. The other kinds of *Samskaras* will remain concealed and dormant.

938. Like forces *Samskaras* aid or inhabit one another. When you see a man in serious sickness and when the feeling of mercy arises in your heart, all the *Samskaras* of your previous merciful actions coalesce together and force you to serve and help that sick man. Similarly all the *Samskaras* of charitable actions come forth to the surface of the conscious mind when you see a man in a serious distress and straitened circumstances and they force you to help this man. You begin to share with him your physical possessions. When one *Samskara* or virtuous action comes into play another *Samskara* of dissimilar nature may emerge out and come in the way of its fulfilment. This is fight between a virtuous and a vicious *Samskara*.

939. The physical body may die. But the thoughts and *Samskaras* of actions, enjoyments and thinking follow you after death till you attain *Moksa*. These are the variable *upadhis* that accompany you after death. They are variable, because you carry different kinds of *Samskaras* each time when you die. In different incarnations you create different kinds of

Samskaras. The permanent *upadhis* that accompany you after death are the five *Jnana Indriyas*, five *Karma Indriyas*, five *Prana*, fourfold mind, and the *Karana Sarira* which is the support or *Adhara* for the *Linga-sarira* or astral body. It is the death of the *Samskaras*, it is the death of the *Karana Sarira* that leads on the final *Moksa*. It leads to the attainment of *Brahmajnana*. You will have to take birth again and again till all the *Samskaras* are obliterated or fried up by the acquisition of *Brahmajnana*. When the *Samskaras* are wiped out, *Brahmic Knowledge* shines by itself in its own glory.

940. In your mind two objects have produced a very deep *Samskara*. One is woman and the other is the scorpion. During summer you get the thought of the scorpion daily at the time of sleep. You get a mental sting daily from scorpion through scorpion-phobia.

15. Dinacharya.

Spiritual Routine.

941. Here is a daily spiritual routine for whole-time aspirants. Those who work in offices and business-houses can adjust and make necessary alterations according to their convenience and time at their disposal.

1. <i>Japa</i> and meditation	Morning } Night }	4 hours. 4 hours.
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2.	<i>Swadhyaya</i> (study)	3 hours.
3.	Interview (if need be)	1 hour.
4.	<i>Asana</i> , Morning {	1 hour.
	<i>Pranayama</i> Night }	1 hour.
5.	Walking	1 hour.
6.	Sleep	5 hours.
7.	Service	1½ hours.
8.	Bath etc.	1 hour.
9.	Food	1 hour.
10.	Rest	½ hour.
		<hr/>
		24 hours.

942. It is difficult in the beginning to fix the mind on God all the twenty four hours. As soon as meditation is over, the mind will begin to wander, will try its level best to have its old habits. What are you going to do to check its habits? You must give another *Sattvic* object for its grasp. It wants variety. Now, study philosophical books for some hours. As soon as study is over, take down notes on what you have studied. You can devote some time in this direction. This will serve to relax the mind. This will form a mental recreation. You can spend some time in serving poor, sick persons, according to your capacity. I give below a time table for your daily routine.

1.	Meditation	8 hours.
2.	Study	4 hours.
3.	Writing	2 hours.
4.	Service	2 hours.

5. Food, bath, exercise	2 hours.
6. Sleep	6 hours.
	<hr/>
	24 hours.

Santi-Mantra.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

OM SANTI SANTI SANTI :

Om That is Full, this is Full, from that Full, this Full emanates. Taking away this Full, from that Full, the Full still remains behind. Om Peace, Peace, Peace.

Hari Om Tat Sat.





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